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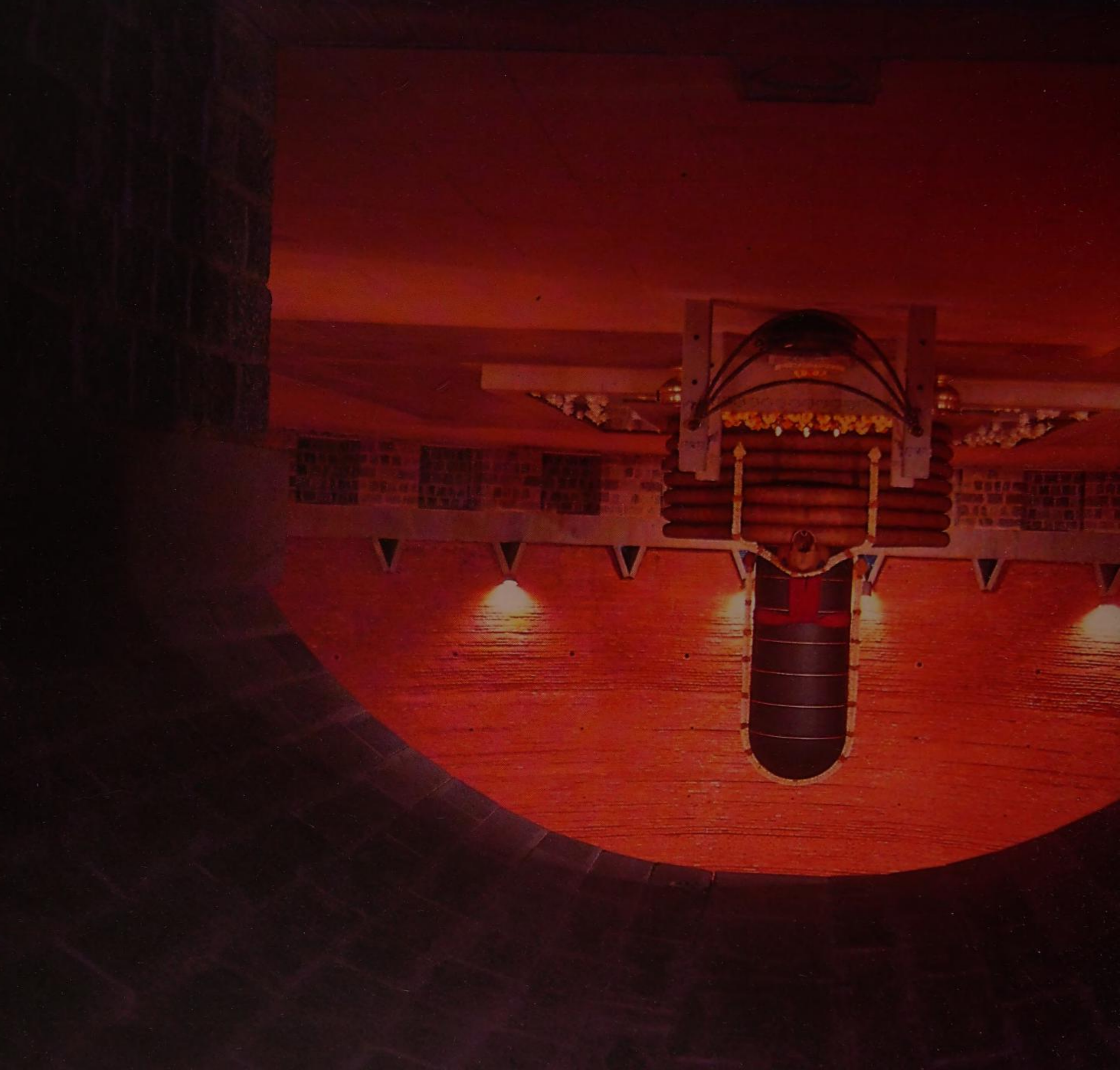

Dhyanalinga - the silent revolution

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We owe special thanks to Sri Thotta Tharani whose wonderful canvasses form the backdrop for the chapter titles.

Dhyanalinga

the silent revolution

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Gratitude

The Dhyanalinga was the vision of his Master.

And to make this vision a reality, hundreds of loving hands, selfless hearts, noble minds and generous souls worked together.

This book is the vision of Sadhguru.

Creative hands, generous hearts and artistic minds have shaped the making of this book. Writers, editors, designers, photographers and artists have worked together with joy and delight.

It is with utmost joy that this book is presented to the readers. It is hoped that this invitation to the Dhyanalinga will inspire and encourage people to experience its magnificent form and in its presence humanity will see a better tomorrow.

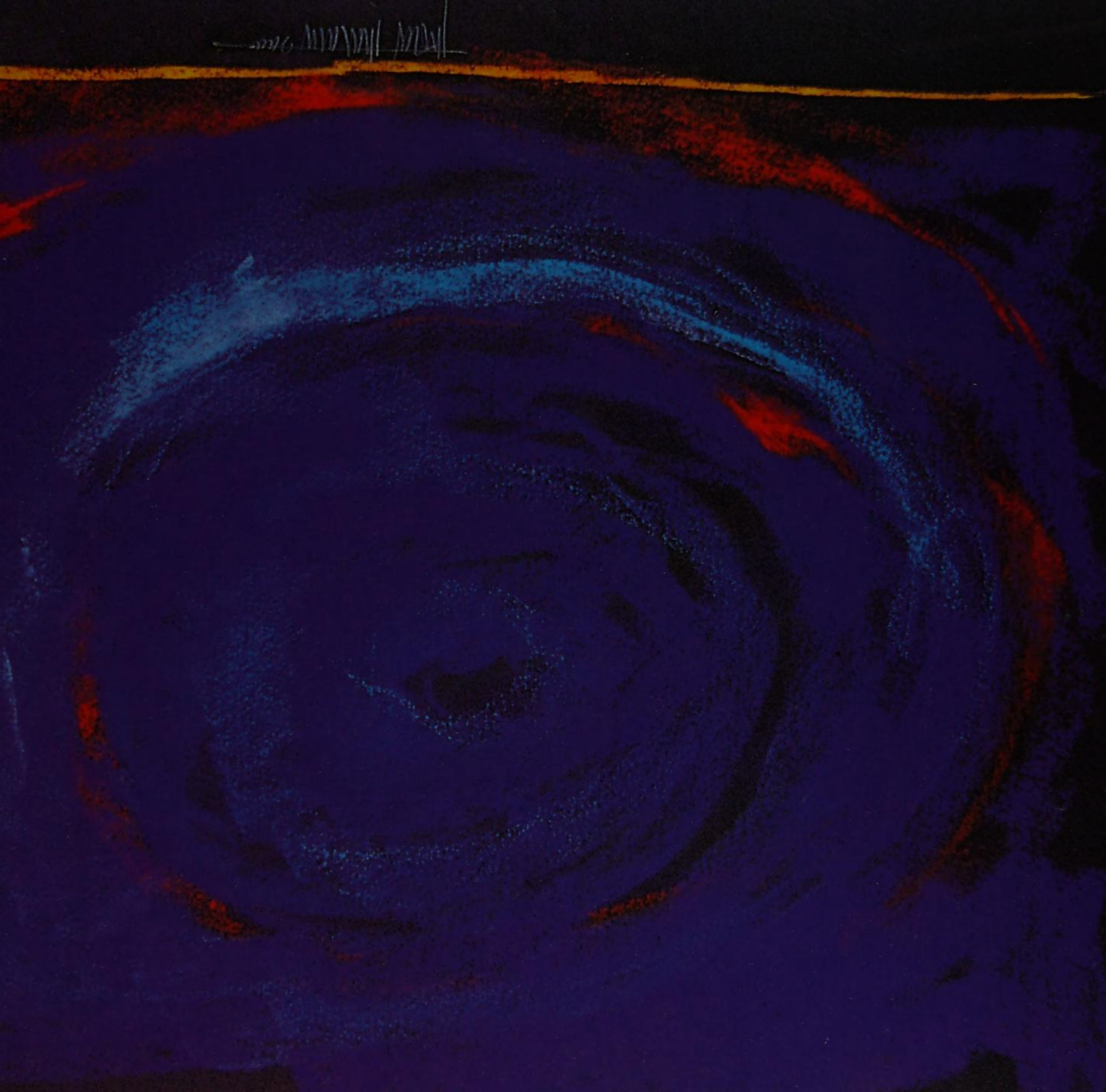
Invitation

After two lifetimes of heart-breaking sadhana, that day when my Divine Guru chose to grace me with his presence, I longed to be touched by his foot at the least, but all I got was the staff. This contact, me thought, was my liberation and an end to all the struggle that we call life. But the vision of Dhyanalinga that was conveyed, though internally settled me for good, externally set me off on a saga of three lifetimes, creating the necessary people and situation for the fulfillment of the Dhyanalinga. Manipulating life to a point of even choosing who should be born where, how and which womb. The consecration of the Dhyanalinga was the culmination of this effort.

Dhyanalinga is not just another temple but a tremendous spiritual possibility. The presence of the Dhyanalinga is not bound by time and space. Here, I want to tell the world that there is another kind of science, the inner science through which one can take the very process of life, death and rebirth into one's own hands. A tool, a transformative touch at your deepest core.

Come and bask in the divine glory of Dhyanalinga.

- Sadhguru Jaggi Vasudev



Yoga: an inner journey

Yoga

Your face is hard
They think you are a loveless wench

To me you are like a lover's song
Gentle as the spring breeze.

Like a mango tree in full bloom
Every leaf hides a delicious fruit.

Such bare and scarce ways did your progenitor describe you...
Folks would never know the luscious lass that you are
Clothed in rough and common raiment
Who could dream of the uncommon possibility that you are?

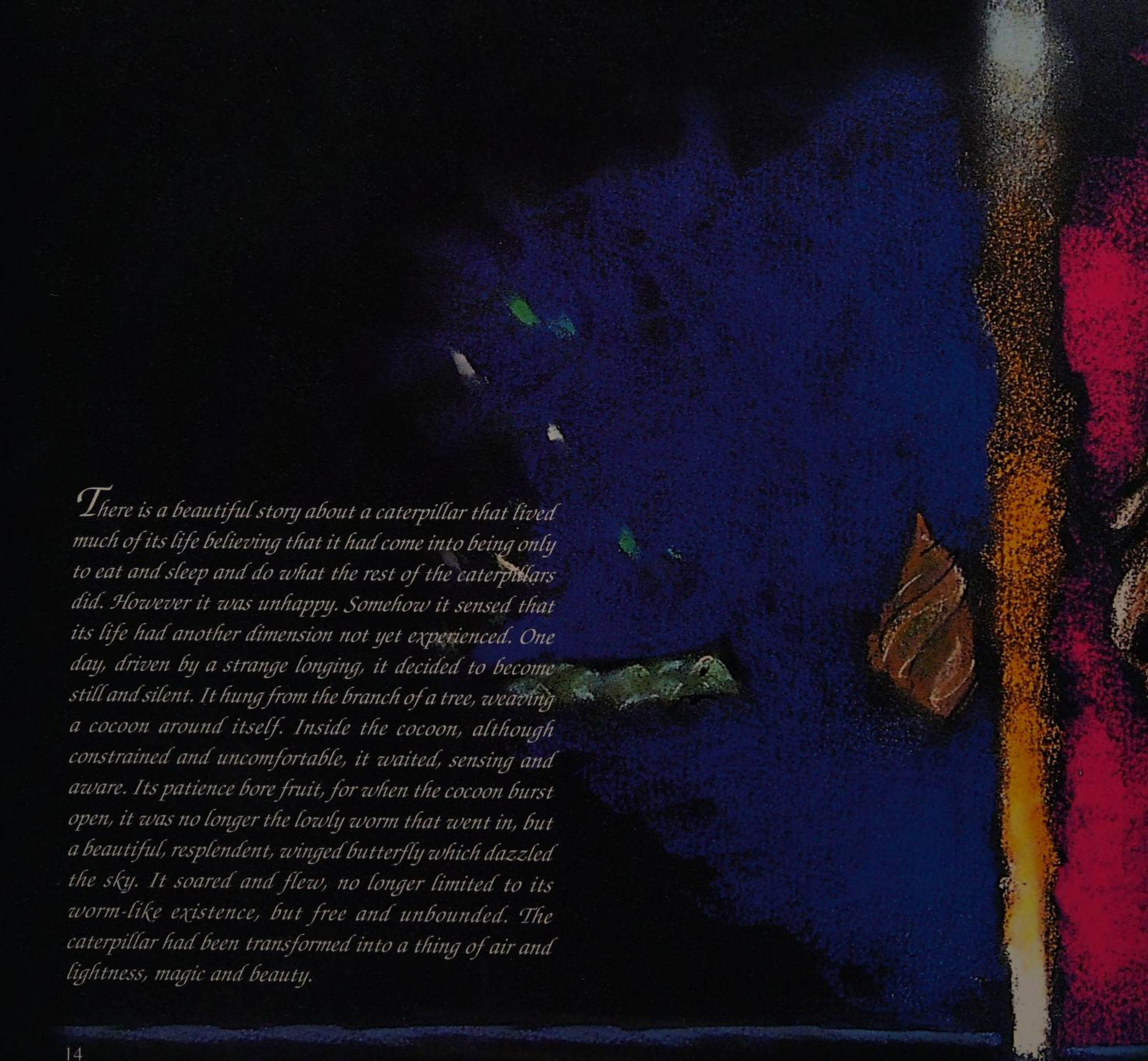
I spied and pursued you with a stout heart
Waiting and wooing for life times three

Trailing you through terrain unknown
Of untold pain and sweetness too

The very journey has left me so complete
The creation and creator are within me

Can no more see the world without you.

- Sadhguru



There is a beautiful story about a caterpillar that lived much of its life believing that it had come into being only to eat and sleep and do what the rest of the caterpillars did. However it was unhappy. Somehow it sensed that its life had another dimension not yet experienced. One day, driven by a strange longing, it decided to become still and silent. It hung from the branch of a tree, weaving a cocoon around itself. Inside the cocoon, although constrained and uncomfortable, it waited, sensing and aware. Its patience bore fruit, for when the cocoon burst open, it was no longer the lowly worm that went in, but a beautiful, resplendent, winged butterfly which dazzled the sky. It soared and flew, no longer limited to its worm-like existence, but free and unbounded. The caterpillar had been transformed into a thing of air and lightness, magic and beauty.

Muladhara

Muladhara chakra represents the manifestation of the individual consciousness into human form, that is physical birth. This chakra encompasses the planes of genesis, illusion, anger, greed and sensuality. The desire for more experience and information acts as a motivating force, a basic impetus for individual development. This chakra, located at the base of the spine is the seat of the coiled kundalini, the vital shakthi or energy force. This foundation chakra is the root of all growth and awareness of the divinity of man. It, in its yantra form represents the earth itself.

Once the transformation had taken place, it was impossible for the butterfly to return to being a worm. In the cocoon, the caterpillar had become one with its inner being and in this union of the body and the Divine, it reached its ultimate nature. What happened in the cocoon can be described as yoga. Yoga is the path towards being boundless.

Yoga transforms and liberates human beings so that they can reach this unbounded state. Humans, unlike animals, are not merely existing. They are becoming. To evolve as a human being is to become aware of one's limitations; to strive, with intense passion, towards the transcendence for which we all have the potential.

What is Yoga?

Yogic science not only provides knowledge about the underlying basis of metaphysical principles and ethical values, but it also provides the necessary tools to completely transform human nature. Its aim is to bring about perspectives beyond intellectual understanding, and to foster experiences that bring life into a new dimension of perception.

The emphasis of yoga therefore, is not on the external and perceivable areas of endeavour, which lead to bondage and limitation, but on the inner and intangible fields, which lead to freedom and perfection. It involves the alchemical transformation of a limited being into an unbounded one.

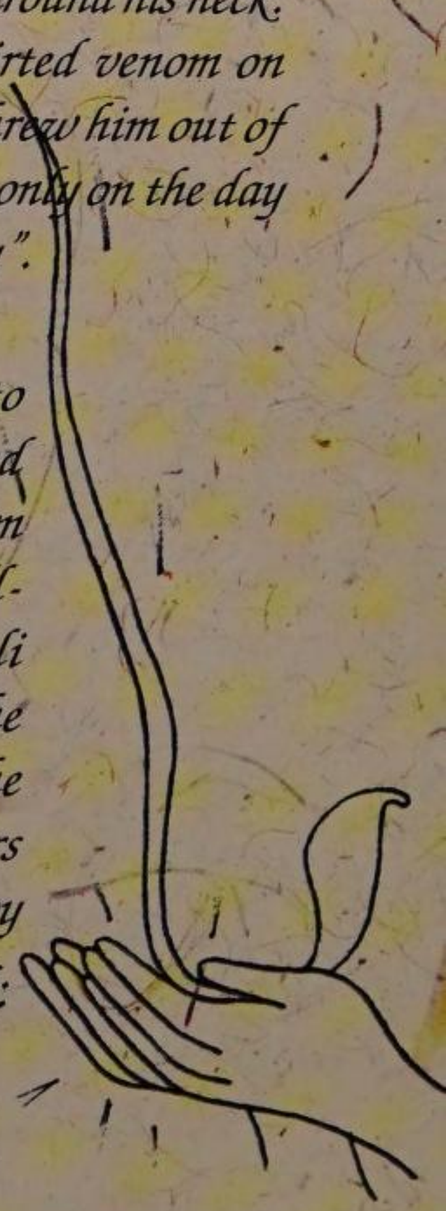
Yoga is both a philosophy and a science. The philosophy and the science of yoga are not only intertwined and inseparable but they also reinforce each other. The philosophy emphasizes the existence of the 'Divine Within'. The science is the method that verifies this doctrine by setting out certain kinds of discipline, certain techniques and practices that enable the emergence of this divinity within the self.

Liberation while living is the goal of yoga, the highest experience, a fusion of the individual with the universal. The human body with its physiological and psychological processes becomes an instrument through which the cosmic power reveals itself. Yoga is the path towards this union.

There are four different kinds of yoga. Each person chooses one's own path of yoga depending on what is natural and dominant in him or her.

Karkotaka was one of Shiva's serpents, the one he wore around his neck. One day Karkotaka squirted venom on Shiva. Annoyed, Shiva threw him out of Kailash. "You can return only on the day you see me dancing in joy".

Karkotaka fell into the hands of a maid called Gonika. She named him Patanjali, he-who-fell-into-the-palm. Patanjali waited for years to see the dance of Shiva. When he finally did, he wept tears of joy and out of this joy flowered the Yoga Sutras.



In Bhakti yoga, union takes place through love and devotion; Karma yoga is the way to liberation through selfless action, Gnana yoga leads to union through intelligence, while Kriya yoga reaches the ultimate goal by the transformation of inner energies.

In a specific context, yoga has come to mean spiritual union with the Absolute, the Absolute being oneself or the Divine within. This union results in self-realization: Mukti or Nirvana. Through perfect yoga this freedom is attained. Yoga is not something one does; it is the medium of one becoming the crucible of self-transformation. It is not a practice, but a certain way to be.

Beyond senses

It is arguably the most difficult thing to prove that one's knowledge and perception can exist or develop beyond the five senses. If one were to take away the frame of reference that these senses provide, for instance, if one were to describe a newly found object without using any of the familiar words indicating sense perception, how would one do it?

What does it look, smell, taste, sound and feel like?

Is it possible to describe the object without a reference to any of these? Yet, the existence of the object cannot be denied merely because our powers of description are limited to the use of our five senses. Can language, which is premised, for all its expression and communication, on the information of our five senses, ever hold the possibility of explaining the unexplainable?

In brief, only that which is physical can be experienced through the senses and anything that is beyond the realm of the senses cannot be.

Moreover, not only do the five sense organs become limited in their perception but also deceptive when one shifts the frame of reference to the realms beyond physical perception.

Every seeker looks for ways of getting beneath the surface of life as it appears, and to experience life as it is. Different people call this quest by different names: searching for god, longing for personal fulfillment, seeking enlightenment, or seeking meaning. But whatever it is, every seeker is looking for ways to free himself from the limitations of the logical mind.

Yoga deepens, broadens and strengthens the visionary power of the mind. It opens the door of that realm of sensing beyond the five senses.

Flowers Within

In layman's understanding yoga is body postures. But yoga extends far beyond these asanas, which only constitute its preparatory aspect. Central to the science of yoga is the awakening of the chakras, metaphorically symbolized as the astral lotuses. These are intangible. But the fact that they were discovered and known by the ancient sages reveals the power of yoga, that it can yield insights into aspects of the human body that are not ordinarily accessible to perception and thought. Just as there exists the physiology of the human body, as understood by modern science, there also exists a complete and complex energy system of the human body, which is understood in great depth by yogic physiology.

An important contribution to this experience is the awakening of the seven chakras or the invisible energy centres in the human body.

Buddha's enlightenment

"At that sacred moment, the earth itself shuddered as if "drunk with bliss", and scriptures tell us, no one anywhere was angry, ill or sad, no one did ill. None was proud; the world became quite quiet, as though it reached full perfection. This man became known as the Buddha."

These chakras are manifestations of specific convergence of the nadis or energy pathways of the body, each chakra creating a completely different dimension of experience and possibilities.

Vast reserves of unmanifest energies exist in latent form not only in every human being but also in every atom of the universe. This energy is referred to as Kundalini, symbolized as a coiled serpent lying at the base of the spine. Often, an individual's Kundalini energy lies dormant throughout a lifetime and the person is unaware of its existence. The object of yoga is to awaken this cosmic energy.

This latent cosmic energy, which lies at the base of the spinal column, can be aroused and made to reach the higher energy centres only when the nadis or the subtle channels of the body are clear. There are 72,000 nadis in the human system. Though attempts have been made to identify these energy pathways within the anatomy of the physical body, they are unfathomable to direct empirical observation. If the nadis could be revealed to the eye, the body would appear as a highly complex network of energy. The most important of the nadis is the central channel, Sushmna, and its two flanking channels, the Ida on the left, and the Pingala, on the right. The Sushmna runs from just below Muladhara, the base chakra, and extends to the forehead through the spinal column. The Sushmna nadi remains closed at its lower end as long as the Kundalini is not awakened.

When kindled, the Kundalini moves through successive chakras or psychic centres until it reaches the highest, the seventh chakra, or the Sahasrar. The process of yoga results in the peaking of each chakra, leading to an experience of a dimension beyond the five senses.

To awaken the chakras to a higher level of intensity it needs tremendous energies, awareness and skill. The legends of great yogis speak of the rigours of the quest: the extraordinary renunciation, the intense search, the wandering, the physical and mental discipline, the austerity, the persistence and above all the indomitable longing. When the turbulent stages of the quest are past and the still centre that is the Divine stands revealed, there is the awesome moment of enlightenment. At this moment, not only is the enlightened being rapturous and ecstatic, but the whole world is also positively affected.

Patanjali

Where did this great spiritual discipline of yoga originate? It is said to have been gleaned from Creation itself. The practice and philosophy of yoga were codified, at any rate, in the Yoga Sutras of Patanjali. And who was Patanjali? We have little historical evidence of his existence, though some scholars identify him with the famous Sanskrit grammarian of the same name who lived in the second century B.C.

But legend gives us a more meaningful version of Patanjali's identity. Following the path of many Indian syncretisms, legend adds a further twist to this tale. Patanjali, legend says, is none other than Ananta or Sesha, the Cosmic Serpent on whom the Lord Vishnu reclines – who is, indeed, another form of the Lord himself. The Serpent, in the mythology of many peoples of the world, is itself a manifestation of the undifferentiated Ocean, from which all life springs, the womb of existence and renewal. It also symbolizes the power of the secret, the mystery of transcendence: Ananta, without end, the Boundless.

The term yoga means 'union'. The English word 'to yoke', which means to harness power or energy, has its etymology in this Sanskrit word 'yoga'.

It once so happened that a yogi disturbed Shiva's penance. In anger, Shiva summons a monster to devour the yogi. But on realising that the yogi was his devotee, Shiva forgives him. But the monster having been summoned demands that his appetite be satisfied. Shiva impatiently tells the monster to eat itself. The monster, also a devotee of Shiva, starts to eat itself till nothing remains of it except its face and two hands. Shiva, impressed with the monster's devotion asks it to stop and tells it that it is even above Gods and hence every temple is adorned with its face above the Gods. This face came to be called as Keerthi Mukha, the glorious face.

Guru Shishya Paramparya

Among communities devoted to exploring the resources of the spirit, yoga evolved into a secret mystical practice, until recently transmitted only to the chosen few.

As the energy states addressed by yoga are not within the purview of the five senses, the guidance of a Guru is usually needed to experience these inner states. It was also seen that the raising of the chakras until the sixth chakra, the ajna, could be done through various other paths, but to reach beyond that, requires the presence of a Guru. The Guru and the disciple forming the Guru Shishya Paramparya, created an environment in which the spiritual aspirations of the disciple were allowed fulfillment, through the raising of the Kundalini and the heightening of the chakras. All relationships rely on mental, emotional and physical sharing but the Master - disciple relationship is unique that it is energy based.

Modern science, due to its total dependence on the five senses, has privileged an empirical or rational approach to the process of research or seeking, limiting itself to the more pedestrian powers of the human mind. Modern education has echoed this approach, ignoring and neglecting the receptive potential of the individual. In this climate, there is great skepticism about the ability of a Guru to possess insight that goes beyond rationality. Yet, throughout history, the seeker has

time and again been intuitively drawn to a Guru. To fulfill this urge for spiritual guidance, some visionary Gurus have created energy centres that replicate the Guru's presence and energy.

The Dhyanalinga is the prime manifestation of the Guru. It is the distilled essence of yogic sciences, a manifestation of inner energies at their peak. It is a unique wonder, both architecturally and spiritually. Its basic nature is primordial, formless, divine energy and in its vicinity anyone can reach the peak of consciousness. While the Guru-Shishya tradition has its own limitations, the reach of the Dhyanalinga is limitless. Any person in any state of consciousness can be elevated to higher states in the mere presence of this form.

"Why a Guru Shishya relationship has become so sacred and important in Indian culture is because when a crisis moment comes in a disciple's growth, he needs a little push on the energy levels. Without that he cannot reach the peak. That push only another person who has more than him can give. 'GU' means darkness and 'RU' means dispeller. So one who dispels your darkness is the Guru. A Guru works in his presence and out of his presence, not through words. That which you refer to as Guru is a certain energy, a certain space, not a person. The relationship is neither physical, psychological nor emotional, it is beyond body and mind. An enduring relationship would be very essential for a person embarking on a spiritual journey of evolving himself to his ultimate nature. That is why the relationship has been held sacred, because no one else can take you across."

- Sadhguru Jaggi Vasudev

Lore of the Linga

Linga

You are the firstborn
The first expression of the cosmic emptiness

The wise ones espied you
To be the source of all this lively mischief

You are the source of all pain and pleasure
You are the lowest and the highest

Ah, the games that you play
The multitude of forms for which you are the source
Are neither this nor that

I wormed through Creation
To discover you and me

O Ishana the most glorious form
Blessed is Isha to be your abode.

- Sadhguru

The Cosmic Pillar

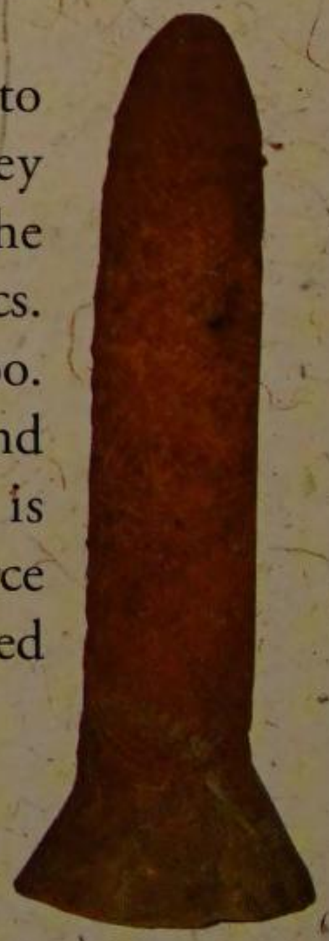
Vishnu and Brahma came across a great fiery pillar that seemed to stretch across the whole cosmos. From it emanated the sound 'Aum'. Taking the form of a swan, Brahma rose up into the skies to find its summit. In the shape of a boar, Vishnu bored his way into the earth and tried to reach its base. Both failed, for the pillar was the cosmic *Linga* of Shiva, stretching into infinity. Brahma, not wanting to admit failure, told a lie. He said that he had reached the top. As proof he presented the ketaki flower that he had supposedly found there. For this lie, Brahma was deprived of his temples and festivals. Out of millions of temples in the Indian subcontinent, only two temples are dedicated to Brahma, the Creator. The ketaki flower, by agreeing to be an accomplice to the lie, fell from grace. Shiva refused to accept it as an offering. An exception was made for the holy night of Mahashivaratri. To this day, the ketaki flower is offered for worship only on Mahashivaratri.

The Shiva linga: Ellipsoid shape, abstract form, phallic sign, point of convergence for the countless energies of the universe.

What is the meaning of this form, and what is its function that it has exerted the force of its attraction on so many, all around the world?

In Sanskrit, linga literally means the form. Any form or symbol can be referred to as a linga. The expression of religious and philosophical ideas through symbols is not peculiar to Hindu culture. This mode of expression has always come naturally to people since ancient times in many parts of the world. Natural symbols are mathematical forms, and are called 'natural' because they not only represent a reality, but are also the actual vehicles of the power within that reality. The linga, is the ultimate natural symbol, shape and power fused into one awe-inspiring unity.

The worship of the linga can be traced back to the pre-vedic societies of the Indus Valley Civilization (c. 2000 B.C.) Myths explaining the origin of Linga-worship occur in the later epics. Various forms of lingas exist in other cultures too. In Africa, Greece, Cambodia, the Americas and many countries in South East Asia there is evidence that human beings experienced the force and sanctity of the ellipsoid shape, and revered it.



The linga clearly derives its magnetism from its form and the way this form focuses and transmits energy.

Though the linga is usually an attribute of Shiva, there are temples especially in the coastal regions of Karnataka, where Ganapati (the elephant-headed god, son of Shiva) is also worshipped in the form of a linga. Many Narasimha shrines also have a linga in their sanctum representing the man-lion incarnation of Vishnu.

One of the earliest of the lingas preserved intact is at the Parasuramesvara temple in Gudimallam, Andhra Pradesh, South India. Dated around the first century B.C, it is of great art-historical interest because of the excellence of its design. Carved out of a hard igneous stone of dark brown colour, this linga is five feet tall. It has no pedestal but the crown on the top is differentiated from the shaft.

Lingas

Lingas naturally formed are called the self-created or svyambhu-lingas. They are natural rock or ice-formations that are linga shaped. The svayambhu-lingas or the self-manifesting lingas resemble an umbrella, sword, water-vessel, trident or flag. There are numerous such lingas that are worshipped in famous shrines in India.

The Gudimallam linga dated around first century B.C., believed to be the oldest linga image of Shiva in India.

Swadhisthana

Swadhisthana chakra is dominated by the element of water, the very essence of life. It is located a little above the genitals. This chakra is the centre of procreation, which is directly related with the moon. Centering on this chakra enables the mind to reflect the world as the moon reflects the sun. One acquires the ability to use creative and sustaining energy to elevate oneself to refined arts and pure relationships with others, having become free of lust, anger, greed and unsettledness. This chakra can be termed as the dwelling place of the self or the abode. Elevation from the first to the second chakra brings a lunar awareness, reflecting the divine grace of creation and preservation.

This Pancha Mukha Linga shows five heads which represent the five elements, the five sensory and the five effector organs that make up our bodies.

Some lingas are carved out of rock, wood, or gems; others are moulded out of clay, sand or metal. These are established or pratishtith-lingas. Many lingas are covered by a metal sheath and given a face so that the devotee can relate better to the lord. These are the mukhalingas. Some even have the entire image of Shiva carved on the surface.

Shiva emerging from Lingam

There is a cave in Amarnath, in the northern state of Jammu in India, situated in the narrow opening between the mountains of the Lidder valley. It is at a height of 3888mts. Inside the cave a Shiva linga is formed every year. This linga is formed naturally by the stalagmite that drips from the roof of the cave. It is almost magical to see water droplets trickling slowly from the top of the cave and freezing into ice when they fall. First, a solid base is formed and then the linga begins to rise on it. The shape of the linga waxes and wanes with the moon. On Pournami, the full moon day, it acquires full form. According to legend, it is on that day that Lord Shiva revealed the secrets of life and creation to Parvati in the caves at Amarnath. Without their knowledge, a pair of mating doves eavesdropped on their dialogue. Having learnt it, they are reborn again and again and have made this cave their eternal abode.

Shiva – Shakti

Later lingas represent the union of the masculine and the feminine. The feminine base is referred to either as 'Gowripattam', or 'Avudaiyar'. The linga and the base together signify the union of Shiva and Shakti, the male and female energies. In this conjunction, Shiva is 'rupa' or form; Shakti is 'shoonya' or nothingness; Shiva is 'purusha', Shakti is 'prakrithi', the undifferentiated forces of nature.

In Hindu lore, from the one Brahman emerge Shiva and Shakti, the father and mother of all that is. In this connection, Shiva is not only an aspect of the Triune Godhead (the Hindu trinity of Brahma the Creator, Vishnu the Preserver and Shiva the Destroyer); he is also the highest god, the father of all gods and the cosmic logos.

Indian spirituality and the symbolism of Shiva and Shakti are as old as humankind itself. This principle of representing creation in the form of Shiva and Shakti, is a part of every system of spiritual science. In Yoga, this duality is called the Ida and the Pingala, representing the masculine and the feminine, or the logical and the intuitive.

In the beginning, everything was primordial, undifferentiated. But with Creation came duality. The sense organs serve to manifest and enhance the sense of duality in this world. The linga as a manifestation of the Shiva - Shakti principle demonstrates the persistence of all pairs of opposites, and nothing can exist in this universe without it's opposite or contrast.

The history of the Arikara Indians of North Dakota tells of a Tunkan or Oracle Stone located at the mouth of the Turtle River. This smooth ellipsoid boulder could transmit knowledge of the future to those who could interpret its movements.

The Arikara spoke of a mysterious force called 'wakan' that pervades the universe and was present in their oracle stone as well as in special topographic features like vision quest sites and other sacred mountains. This 'wakan', like the Shakti of the Hindus, seems to suggest an occult energy silently driving the secret language of the stone.

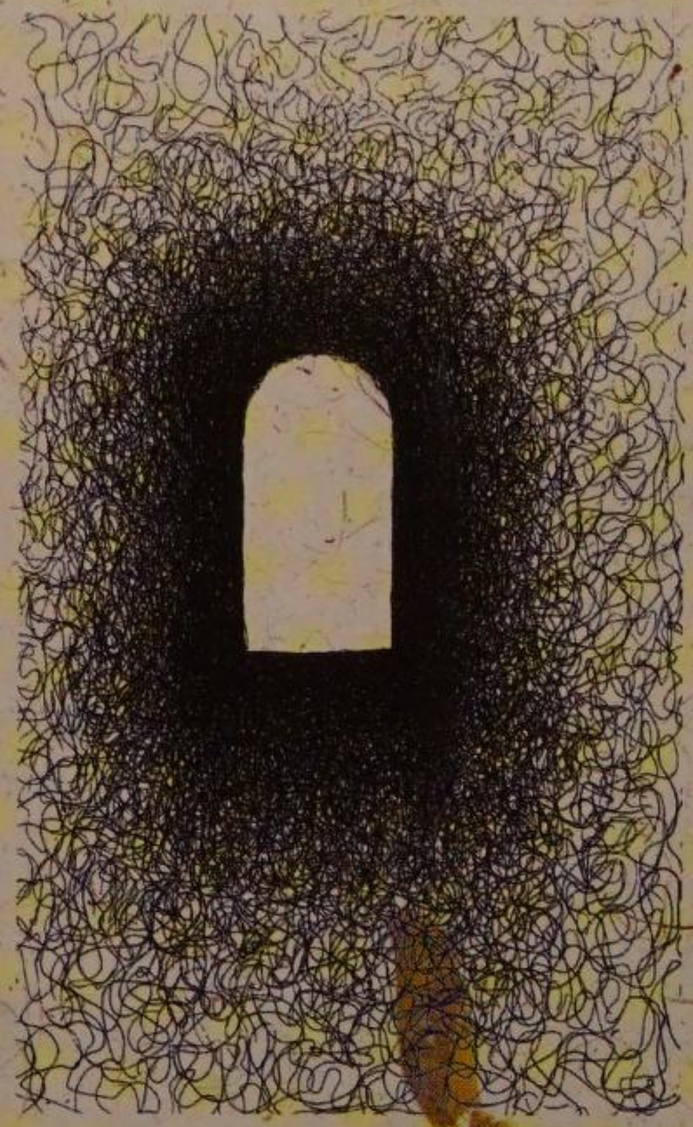
In fact, the concept of opposites is basic to one's very thinking at this level of consciousness; one cannot know light without darkness, and so forth. These are the two dimensions that every individual dwells in and all religions are based on this reality. It is based on this that life is created.

Is the linga, an entity greater than Shiva himself?
In the Uttara Kanda of Ramayana, Ravana carried a golden linga with him but fought with Shiva!!
In Raja Tarangini, we read that during Shiva's marriage,, he made a linga and worshipped it.
We have images in Ellora in Maharashtra, Central India, of Shiva worshipping a linga or carrying it, implying the linga to be even beyond that which we call Shiva.

The Ultimate Form

The shape of the linga allows it to function as a perennial storehouse of energy. Most lingas are energized through the chanting of mantras. Energized, these act as a channel between man and the divine power. So effective is the shape of the linga that it is believed to be able to grant boons simply by virtue of its form. Folk belief suggests that devotees shape lingas out of specific materials to have specific wishes fulfilled. For instance, a gold linga may be worshipped for wealth; a cooked rice linga for food; a river-bed clay linga for landed estates; a cow dung linga for removing diseases; a butter linga for a jovial temper, a rudraksha seed linga for knowledge, and so on.

The aura of Sadhguru Jaggi Vasudev as captured by an intuitive artist in U.S.A. during one of his lectures. She was unaware of the Linga shape when she drew this sketch!



The Dhyanalinga

The Dhyanalinga is the distilled essence of yogic science. In its qualities, it is energy focusing and power generating, and is not linked to Shaivite associations. In this sense, it is different from all other lingas of the Hindu tradition.

The Dhyanalinga is not used for worship; rather it is created as an external manifestation of the peak form of all inner energy.

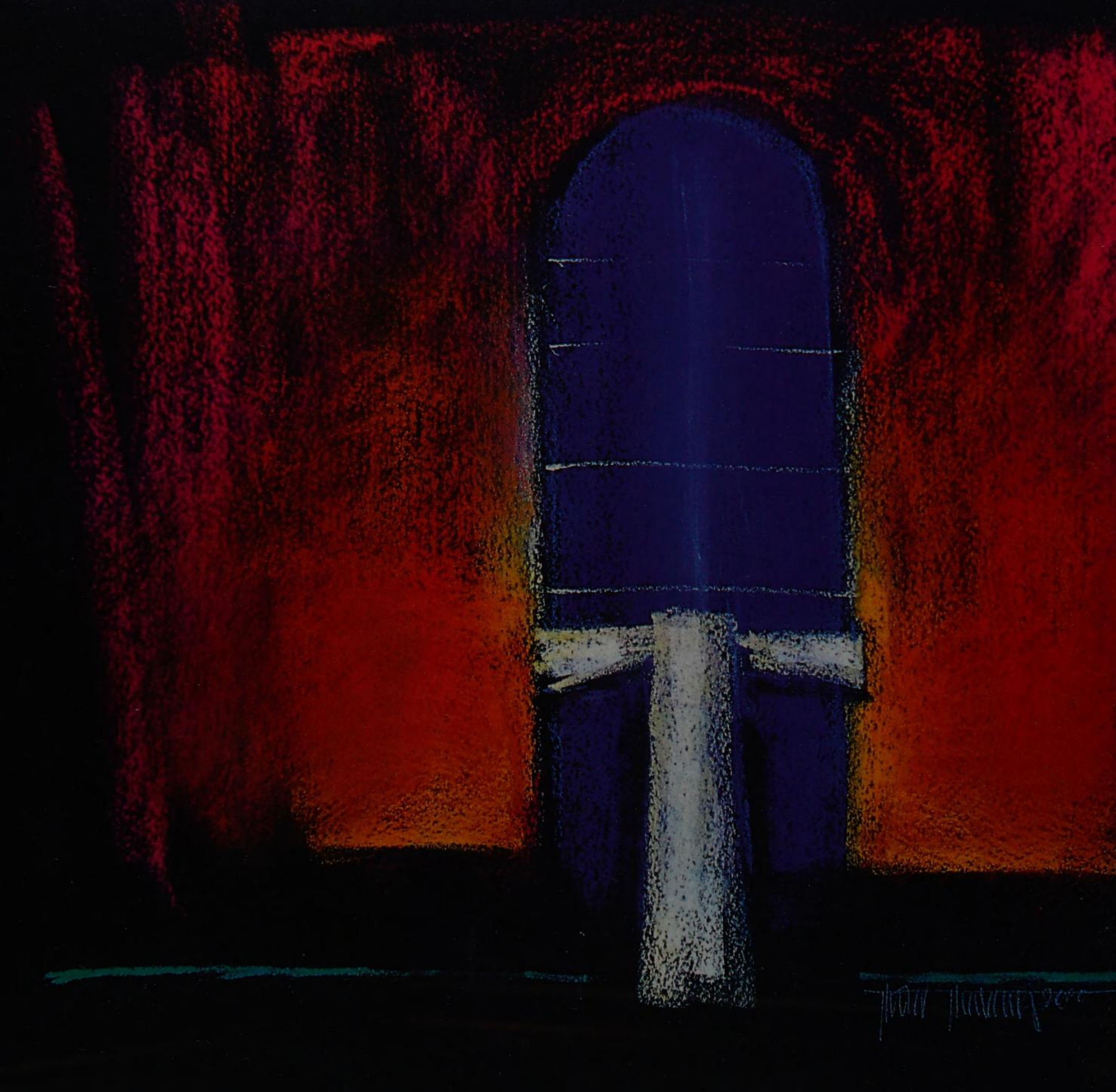
The consecration of a Dhyanalinga has always posed problems because the energising of a form is a complex and difficult process. Various attempts to create it have been made over the centuries. In what is now the state of Bihar, there have been three Dhyanalingas whose physical forms were destroyed during external invasions. Bhojpur has a nearly complete Dhyanalinga. However, during the final phase of consecration, owing to the delay in the locking of the energies a vertical crack developed in the linga and it remained incomplete.

The Linga at Bhojpur

The first fully consecrated Dhyanalinga in over two thousand years was fully established at the foothills of the Velliangiri mountains through an intense spiritual process by Sadhguru Jaggi Vasudev and his disciples at the Isha Yoga Centre, Coimbatore. This intense consecration process, which spanned over three years, created this wondrous form as a doorway to enlightenment and liberation for all humankind.

The Dhyanalinga at Velliangiri was raised and consecrated with a specific end in mind: the creation of a space in which seekers could reach towards the highest in themselves. In the gentle and energizing sphere of this Dhyanalinga, the human mind, relaxed and contemplative, controlled and masterful, can become an instrument. An instrument that creates music beyond the plane of the five senses; that meets the challenges of self-renewal and profound transformation; that offers in other words, the possibility of a spiritual adventure in another dimension: the yogic adventure.

On June 24, 1999, after a saga of three lifetimes, the magnificient Linga stands in timeless grandeur, fully consecrated - partially encased within the seven coiled Avudaiyar, energised as a complete manifestation of divinity. In its vicinity, any person is transformed into a state of meditativeness and experiences the divine energy that overflows from this glorious form.



Immortal form

Dhyanalinga

You are my Guru's will
My only obsession
In my dreams and in my wakefulness
My only longing was to fulfill you.

Willing to do anything
That men should and should not
Willing to offer myself and
Another hundred lives if need be,
Here, now that you have happened
O' glorious one.

May your glory and grace
Stir the sleeping hordes
Into wakefulness and light.
Now that you have happened
And the gift of life still with me
What shall I do with myself

Have lived the peaks for too long
Time to graze the valleys of life.

- Sadhguru

"To a seeker any flowering is of great importance. To a person seeking security, a seed would be the most important. It can be preserved and also holds in it a tremendous promise. It is future, it is hope.

To a man who values prosperity, the tree would be very important. A sturdy tree is safe and offers many riches.

To the man who is the pleasure seeker, the fruit would be the most important.The fruit is the very symbol of pleasure.

But a flower, it is so frail. A flower is always throwing itself out through its fragrance. Its only desire seems to be to live, and to live totally. In this one-pointed urge to live wholly, it is willing to wither and die in a day or two.

Once the consciousness rises beyond the needs of security, prosperity and pleasure, one can see that flowering is the very basis of life. It is not the end product- it is the beginning and the end. The very purpose of life is to reach the highest possible flowering. It is in this context that man's enlightenment is symbolized as a thousand-petalled flower."

Dhyana or meditation is the path to flowering, and the Dhyanalinga prepares every being for this voyage. It offers the possibility to every individual to embark on a spiritual journey, tasting ultimate bliss. The Dhyanalinga provides this environment and empowers one to become meditative.

Manipuraka

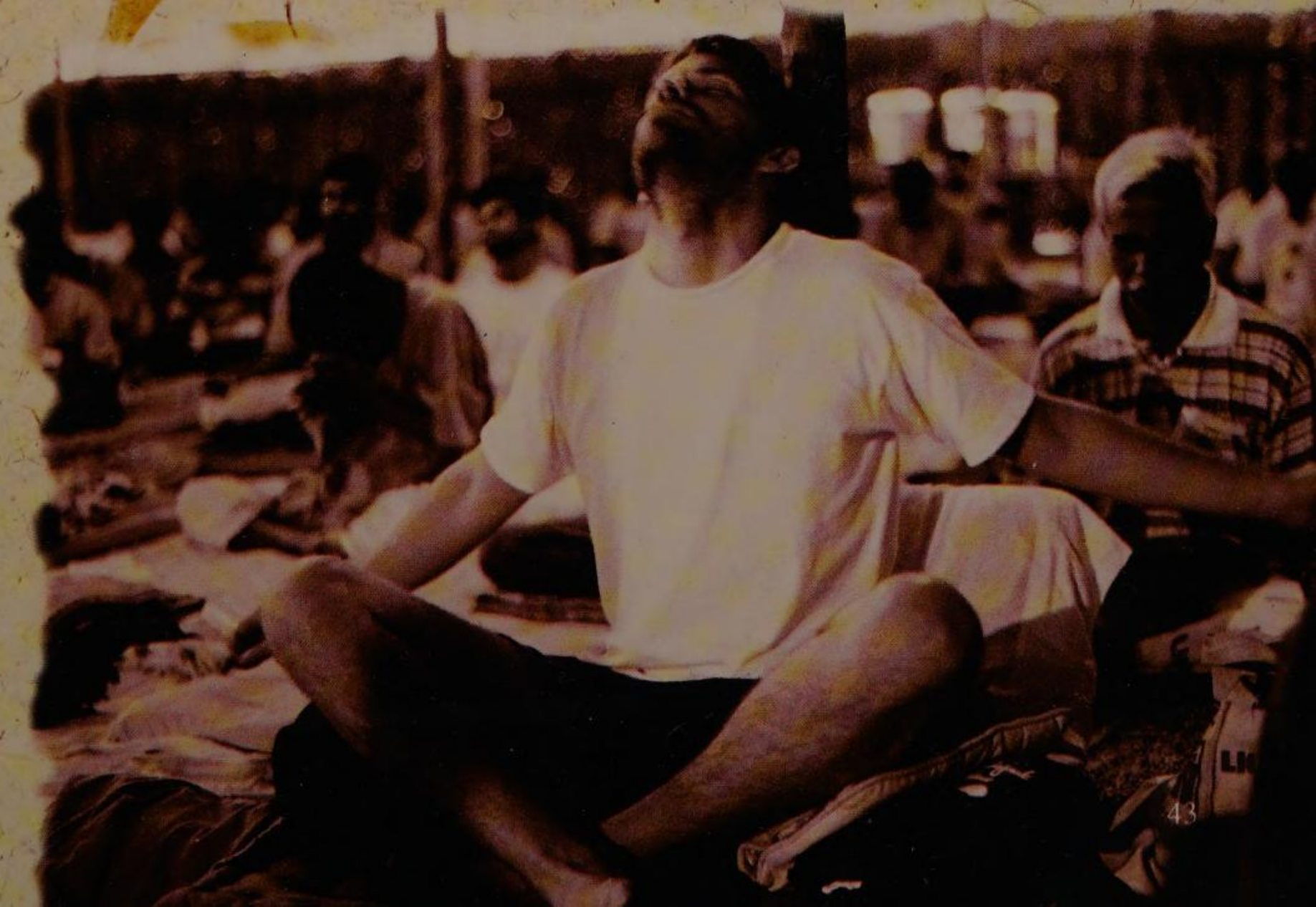
Manipuraka chakra dominated by the fire element aids in digestion and absorption of food and thus provides the whole body with the vital energy needed for survival. It is located a little belong the navel, the seat of fire within the body. The motivation energy of this chakra impells the person to develop his ego, his identity in the world. The plane of this chakra encompasses karma, good company, bad company, selfless service, sorrow, the plane of dharma and the celestial plane. Since the nature of fire is to move upward, when properly tuned it leads the sadhaka in the right direction towards liberation.

At the root of the yogic rapture is the awakening of the Kundalini. That which lies as a symbolized coiled serpent at the base of the spine is made to effervesce through the central energy pathway of the body: the Sushmna nadi. The raising of this dormant energy for the spiritual exaltation of as many seekers as possible, is the purpose of the Dhyanalinga.

The awakening of the Kundalini and the opening of the Sushmna are usually done with the assistance of a Guru or a spiritual master. The relationship of the Guru and the disciple, in the appropriate environment, facilitates this awakening. The experience of other dimensions becomes possible in this shared energy environment. While theoretically, all human beings could have access to this experience, in historical fact, the reach of the Guru was limited to the number of disciples he took into his fold. This number has dwindled further in modern times. The need to impart the mystery of yogic experience to all of humankind brought about the creation of 'energy centres' by many visionary Gurus.

Modern science proves the whole existence to be one energy manifested in a multitude of forms. The peak manifestation of this energy is the Linga. The final form - the Dhyanalinga, as a Guru that extends its compassion and its divine invitation to all humankind. For those who wish to associate this Linga with Shiva, it might be interesting to note that in the yogic tradition, Shiva was the first Guru.

Each human being has an ethereal double, a subtle body. In Yoga, the human body is seen as five envelopes or cosmic folds, the sheaths or koshas, creating layers of decreasing density. The physical body is known as the Annamaya kosha, the food-formed sheath, which is the densest. Subtler is the sheath of circulatory vital energy, the Pranamaya kosha, the third and the fourth sheaths, more subtle still, are the cognitive and discriminatory processes, the Manomaya and Vijnanamaya, the mind and intelligence sheaths of the subtle body. The final sheath, Anandamaya, the most subtle of all, is identified with man's extraordinary capacity for joy or the bliss consciousness.



The basic nature of the Dhyanalinga is primordial, formless divine energy. It is a form complete in itself; a manifestation of a live Guru, and the powerful energy fields that it radiates is the beginning of evolution for every being. The purpose of the Dhyanalinga is to sow this seed of spiritual revolution in every individual. The Dhyanalinga transcends religious differences and becomes a universal symbol because the fundamental need to realise oneself embraces all religious teaching.

Even though the Dhyanalinga resembles the shivalinga, which represents a Hindu icon of Shiva, it is not limited to Hindu symbolism but is a science of establishing eternal energies.

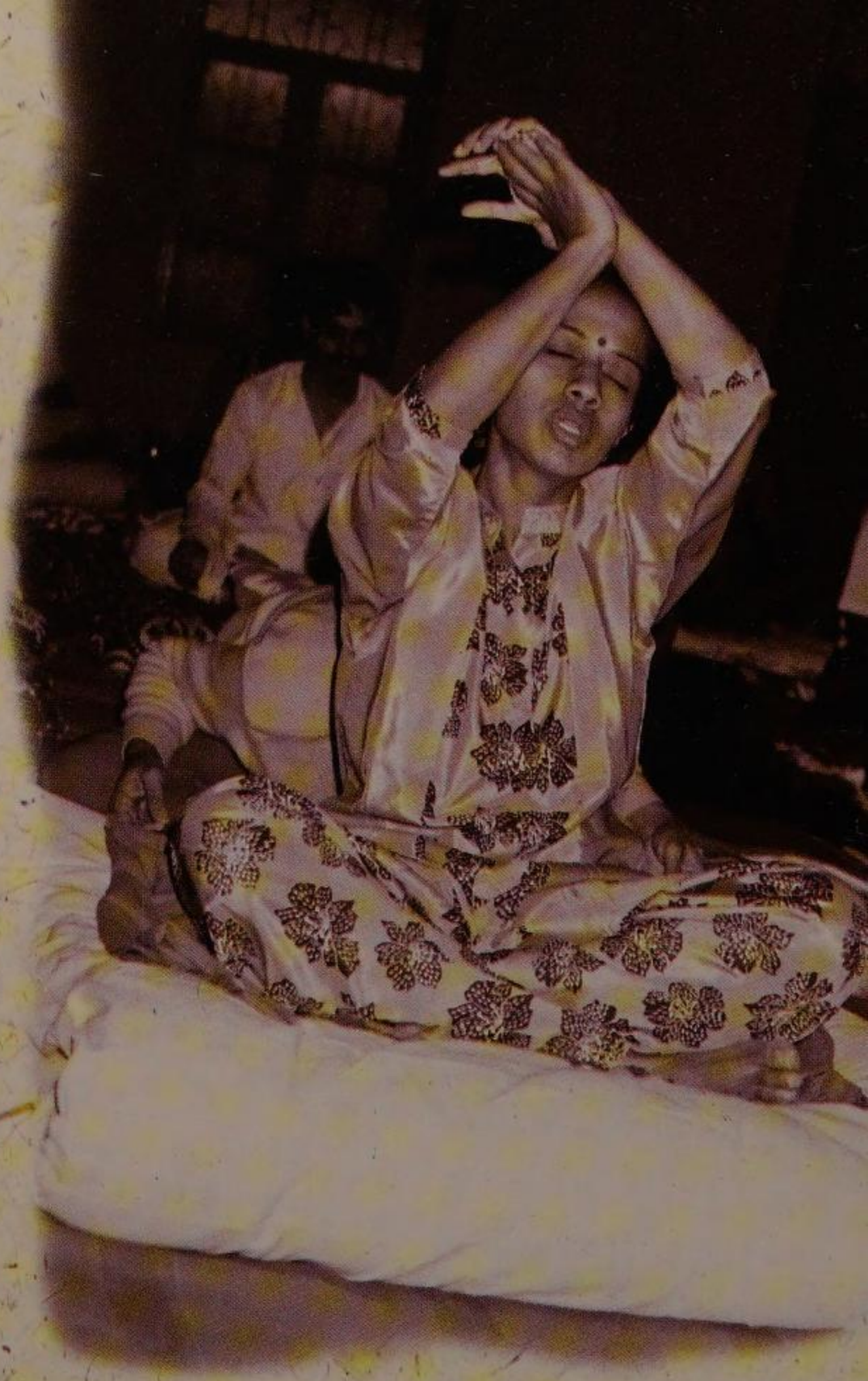
The Significance of the Shape.

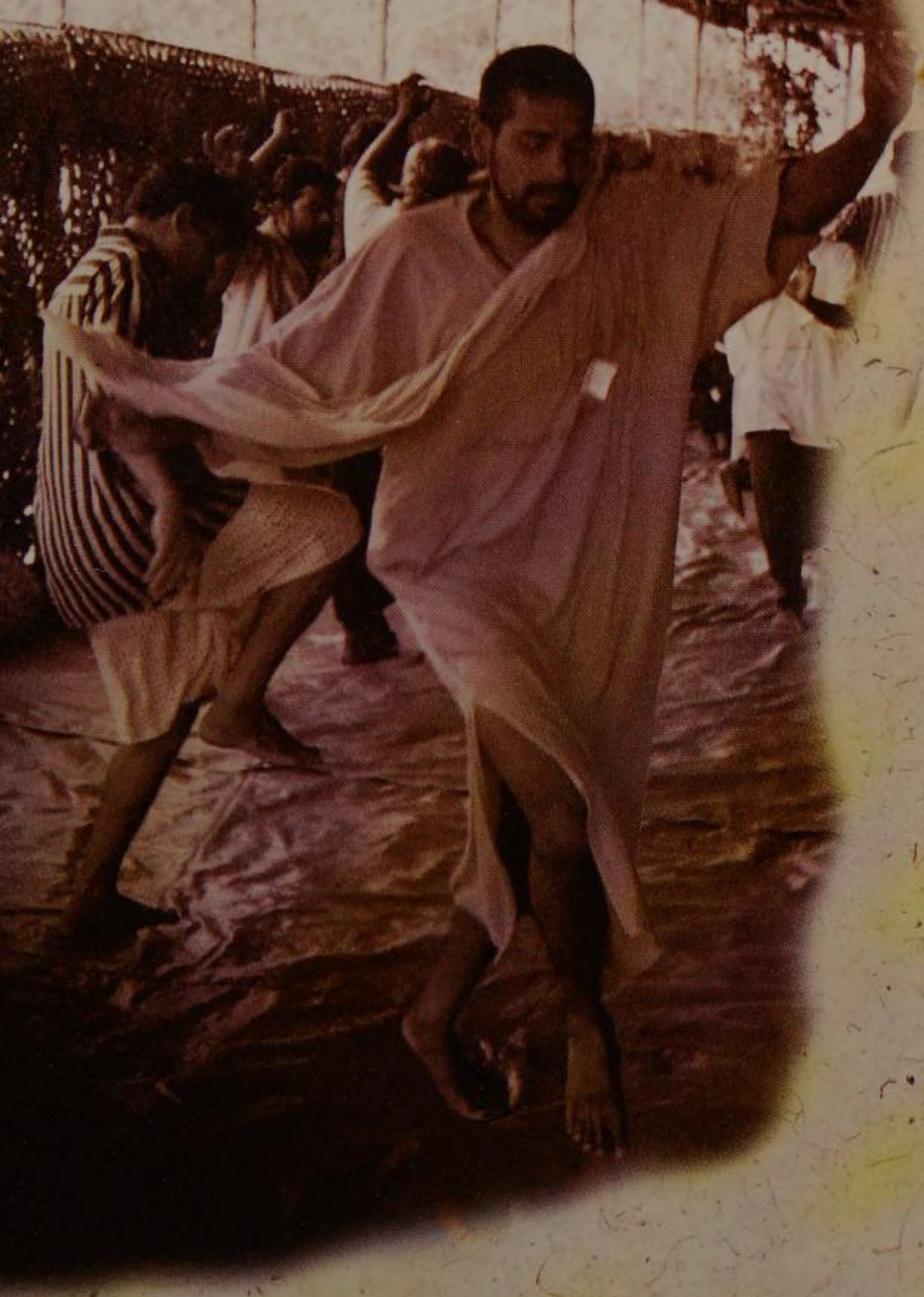
Though the divine energy is formless, its physical manifestation in the shape of a linga is the most favourable. This shape is uniquely capable of containing and retaining intense energies. It is interesting that the linga shape is replicated in nuclear containment structures in nuclear power stations.

The ellipsoid is also a symbolic representation of the primary pair of opposites out of the original harmonious whole. And from this duality comes all manifestation, all creation, the multiplicity of things in the universe. The linga is therefore the basic form lying at the root of all Creation.

The Dhyanalinga is not a representative of any religious form, nor is its purpose ritualistic worship. It has been created as one of the highest means and most powerful ways of establishing the ultimate in nature, the duality of creation, which we call Shiva and Shakti. Its purpose is to connect us with the beyond, the non-dual.

This also means going beyond the mind-body duality. In the presence of the Dhyanalinga, one is not approached on the level of the body or the mind, but touched on the much subtler spiritual and astral planes, with energy as the medium. The Dhyánalinga is a spiritual body of the highest kind. It is not active in the physical sense. It is the spiritual body of the divine manifested in all the seven chakras. Above all, the Dhyanalinga is an opportunity for every individual to be in utmost intimacy with the Guru.





Duality pervades our life: light and darkness, likes and dislikes, pleasant and unpleasant. As one gets more entangled in the processes of living, our sense of dualities becomes deeper and deeper. Duality, however, cannot be looked upon as something that is good or bad. Creation cannot exist without duality and one cannot transcend this without realising its nature first.

When the individual is limited to his sense organs, he becomes trapped in the duality of things. Even though all the sense organs seem like an access to freedom and pleasure, they are, in fact, limiting. The eyes that seem like a window to the world are, just a window; and one's perception is through the limits of this window. If one comes out of the limitation of this window, then one realizes that it is not the eyes that see.

Though primordial, the Dhyanalinga establishes the exuberance of the duality of life. In its presence, the seed of spiritual revolution is planted. This seed can never be taken away. The seed may sprout the instant one is in the presence of the Dhyanalinga, or at a later time. This depends on the intensity and the willingness of the individual.

Humanity knows the pleasure and convenience of modern science. Experiencing the power of the Dhyanalinga, all can experience the power of another kind of science, which is the inner science: the yogic science. And through yogic science every individual has the opportunity to become the master of his or her own destiny. One can create one's life the way one wants it. One can decide the very process of life, death and rebirth. One can dissolve at will. Such spiritual power lies coiled, waiting to be awakened, in each

one of us. If only we could tap into it, this energy would become integral to our existence, the foundation of our everyday lives, rather than a separate dimension of our reality.

It is the function of the Dhyanalinga to simply manifest this science in such a way that it cannot ever be taken away, and to make this transformative possibility accessible to any willing individual.

Consecration: Prana Pratishta

In the science of yoga, to immortalise or energise any object or space, a consecration of the space or the object has to be performed. This is done either through Mantra Pratishtha, a process involving use of mantras or through Prana Prathista, purely an energy process. The Dhyanalinga, by definition, is a form and a space energised to such unprecedented levels that its consecration required the spiritual endeavour of evolved individuals in various states of samadhi. Since the Dhyanalinga is a manifestation of the peak form of all the inner energies in an individual, the consecration of such a Linga involved Prana Pratishta, the yogic way of energising an object.

The process of Prana Pratishta mainly involved three individuals who created a triangular energy yantra or vehicle, as an invitation to the divine. It required the three people involved to function not as separate individuals but as a single being. The challenge though, arose in combining and consolidating their individual mental, emotional and physical energies so that they were no longer many, but one. To achieve this union of the three, various sadhanas or spiritual practices were undertaken to dissolve the individual nature of each so that they could merge as one being. So successful were these processes that the three people had the experience of finding that what happened in one body could be experienced in the other two bodies. The past and present experiences and memories of each person entered the mind and being of the others. Individual personalities dissolved and universality was established.

The assimilation of this energy, channeled through the triangular yantra formed the basis for the consecration of the Linga.

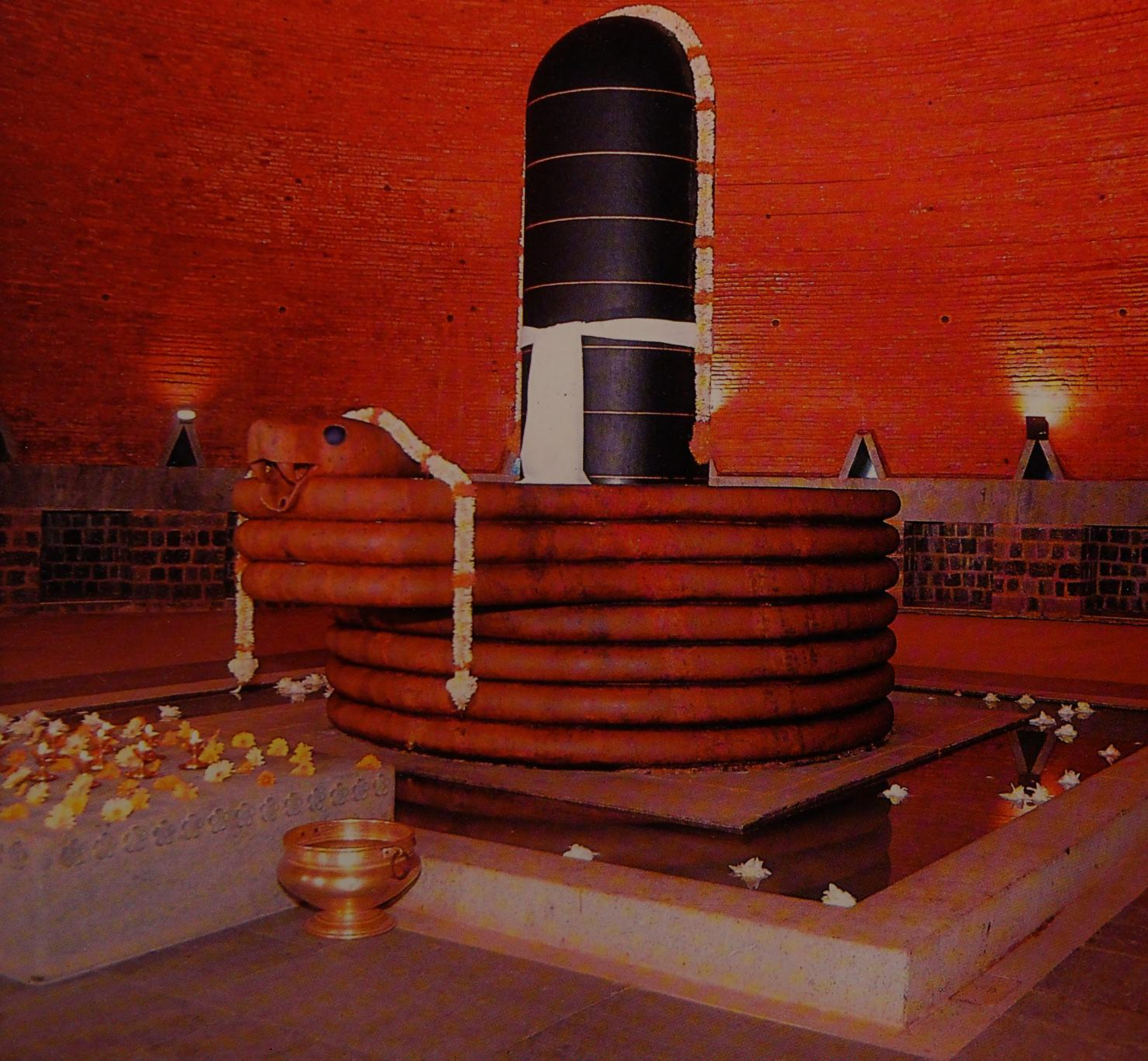
It took three years to build this powerful energy triangle involving intense sadhana with dedicated focus, to make the consecration of the Dhyanalinga happen. The energy of thousands of meditators and the energy of many disembodied beings helped in completing the consecration process. The experience of the incomplete Dhyanalinga at Bhojpur suggested that the physical body of the Linga could crack during the final energisation process.

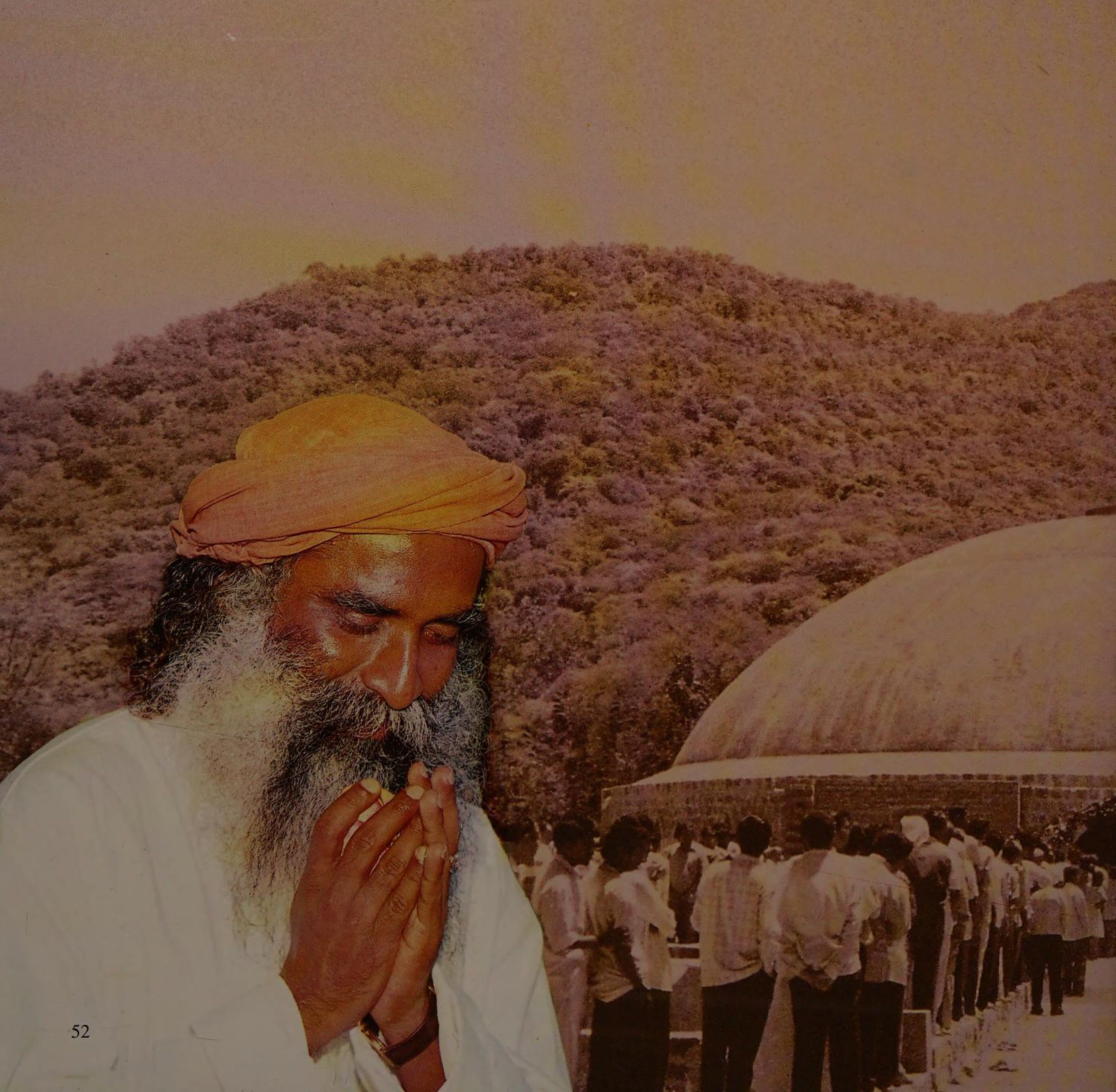
As a safeguard against this, a minute vertical crack was created through the Linga, prior to consecration. This was effected with a single resounding clap by Sadhguru in a heightened state of energy. Hundreds of meditators witnessed this unique phenomenon.

"These practices and processes took us to realms beyond the physical and mental dimensions. We sustained certain states of samadhi, where contact with the body was minimal. Once the energy triangle was built, this energy had to be moved to a different level. The three of us relived our past lives to shed our bondage in order to stabilise this energy. Working over these bonds, we embarked on a Karma Yatra across different parts of the country where our past connections were brought back into our experience only to be dissolved in our heightened levels of awareness."

So unprecedented and vast was the labour involved in the consecration process, that the three people involved were altered irrevocably, both in mind and body. Sadhguru's health broke down from the enormity of the energy transfer, leaving his body troubled by illnesses that medical science has no name for. His blood composition, for example, has altered so drastically that doctors are unable to fathom how he remains alive.

On June 24th, 1999, after a saga of three life times, the Dhyanalinga stands in all its glory, fully consecrated.



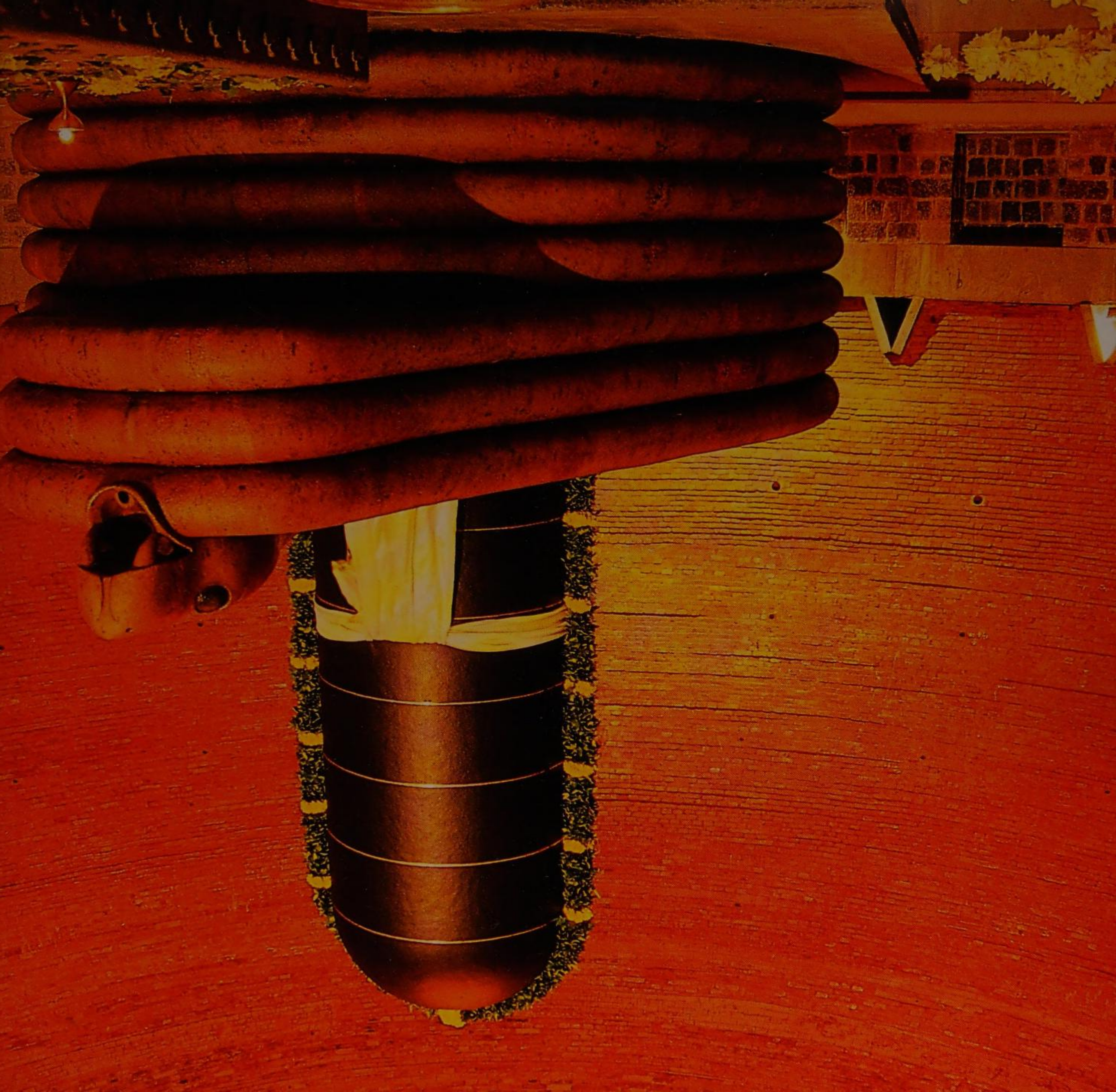


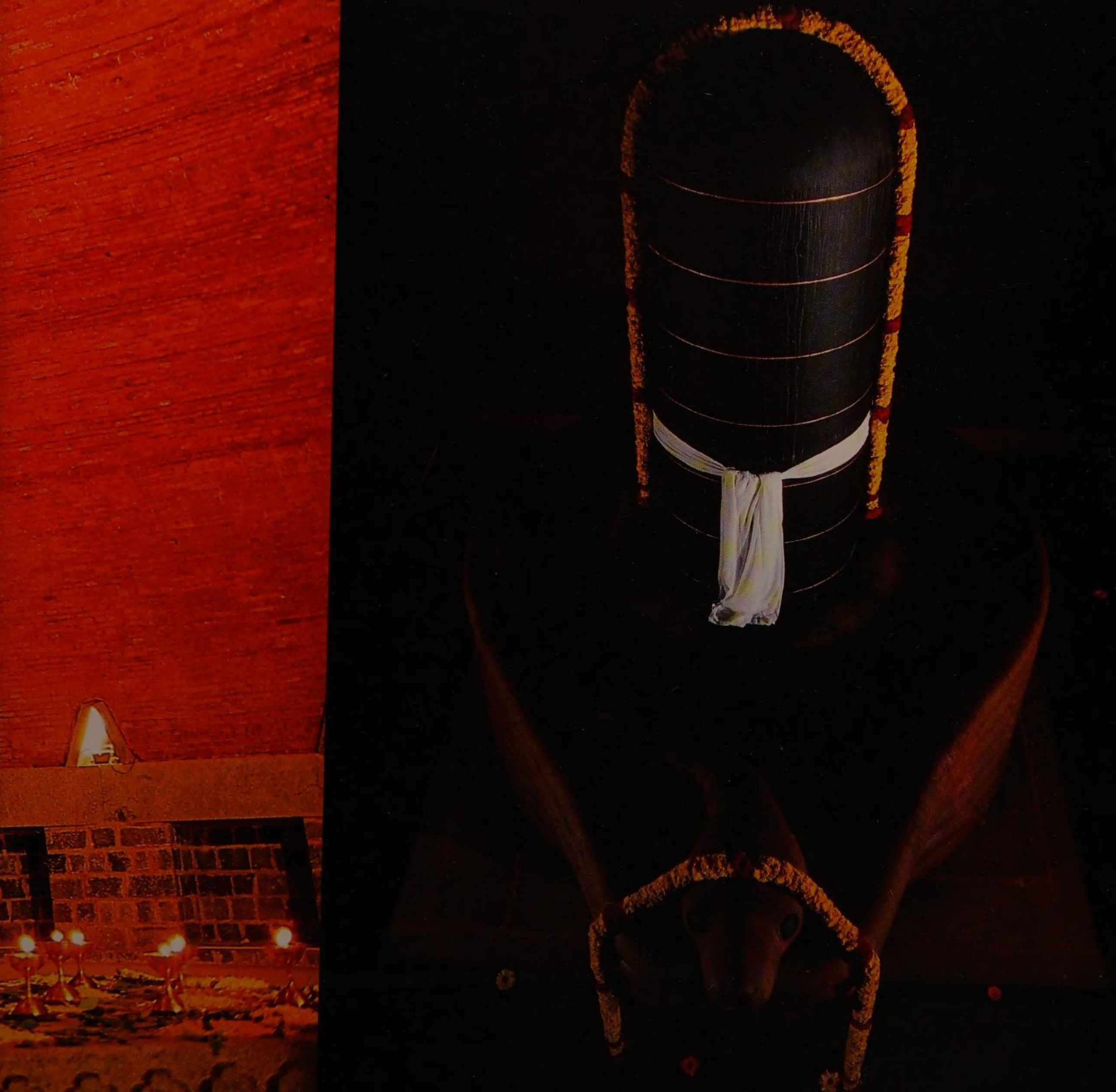
I wish to tell you that the Linga Consecration has happened in the best possible way. I acknowledge all the wonderful people who have given of themselves in so many ways. I bow down to all of you for fulfilling my Guru's will. My gratitude and grace is always with you.

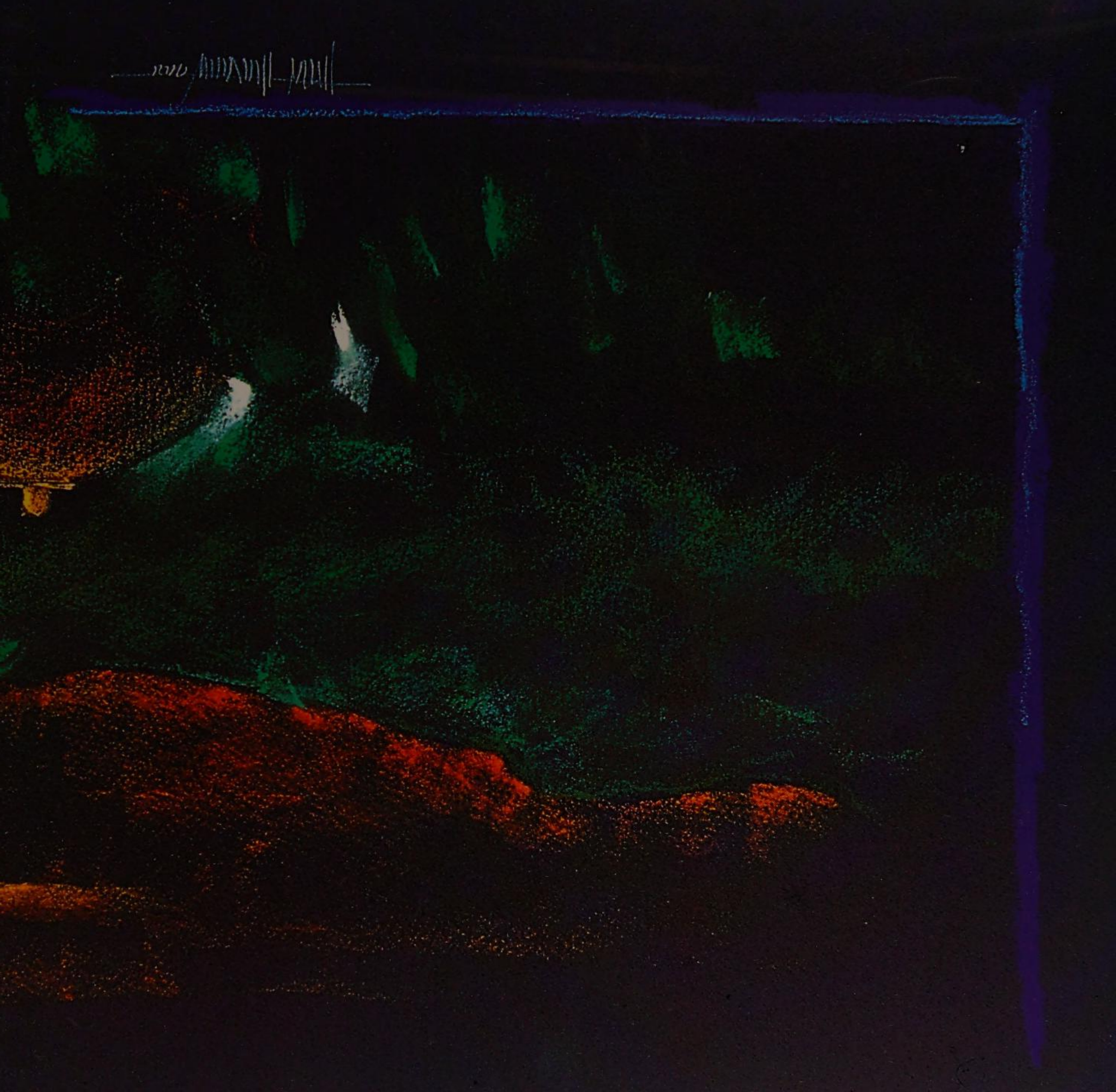
My indisposition will be only for a short time.

Love Blessings

Jesi







An offering to the world

The Glorious One

In your limitless abode you sit
Like you are the very centre of the Universe
All the loving hands that toiled to
Make dome divine your domain
Are blessed with blissful owners.

As I enter this domain divine for the thousandth time
My spine tingles with sensations
That a young lass would'nt have dreamt of
Sensations that will melt
Stony hearts to pulp
Blaze dim beings into beings of light
Transform weaklings into powerhouses
The wretched into virtuous
The joyless into blissful
Raise cowards into the realm of the fearless,
For the one who has known these
Divine sensations of Dhyanalinga

The glories of life will play at his feet.

- Sadhguru

The Courtyard

The Dhyanalinga Temple layout is geometrically a simple fusion of shapes, but experientially a profound space for meditation.

The peripheral dimension of the structure is a congregation of modulated spaces activating a subconscious response of the viewer at every step.

The unusual sunken reception engages the viewer who cannot miss the rising white granite monolith, the Sarvadharma Sthamba. The Sthamba is inspired by the traditional Dwajasthamba of Hindu temples, but here it functions as an icon of singularity not limiting itself to any particular religion with the sculptural reliefs of the major religions of the world. Symbols of Hinduism, Islam, Christianity, Jainism, Taoism, Zoroastrianism, Judaism, Buddhism and Shinto are inscribed on three sides of this Sthamba. The back of the Sthamba is inscribed with the seven chakras of the human body, which represent different levels of consciousness.

Anahata

Anahata, meaning "unstruck", is the heart chakra, the seat of balance within the body. This chakra expands in all dimensions and directions as a six - pointed star, air being its tathwa, the vital life breath. Once centered in the fourth chakra, one evolves beyond circumstantial and environmental limitation to become independent and self-emanating. Divine vision evolves with pure sounds in this chakra, bringing a balance of action and joy. This chakra encompasses 'sudharma', good tendency and the planes of sanctity, balance and fragrance.

The chakras are flanked on either side by flowing forms of snakes representing the Ida & Pingala nadis, the masculine and feminine or the logical and intuitive energy states. The central stem connecting all the chakras at the center is the Sushmna nadi, the principal channel of energy according to yogic sciences. A sun carved in stone crowns the Sthamba, symbolizing a new dawn and the pattern of fallen leaves beneath the sun symbolizes the death of the past.

The stone gateway or the Thorana is designed according to the principles of traditional Indian temple architecture. It safeguards the temple and acts as the main entrance.

To reach the open pathway, the Parikrama, the seeker crosses the three entrance steps symbolizing the gunas - Tamas, Rajas and Sattva,

which are the three basic qualities of the mind. The pebbled surface of the steps is designed with the intention of activating the nerve centers of the body.

On the threshold are six meditative images in a triangular configuration, which indicate the siddhi state of six spiritual chakras.

The image of a prostrating yogi suggests the sense of surrender that is required to enter the Dhyanalinga space.

Over the vault is a seven-hooded monolithic snake, symbolising the seven dimensions of life reaching the peak of consciousness.

The Parikrama

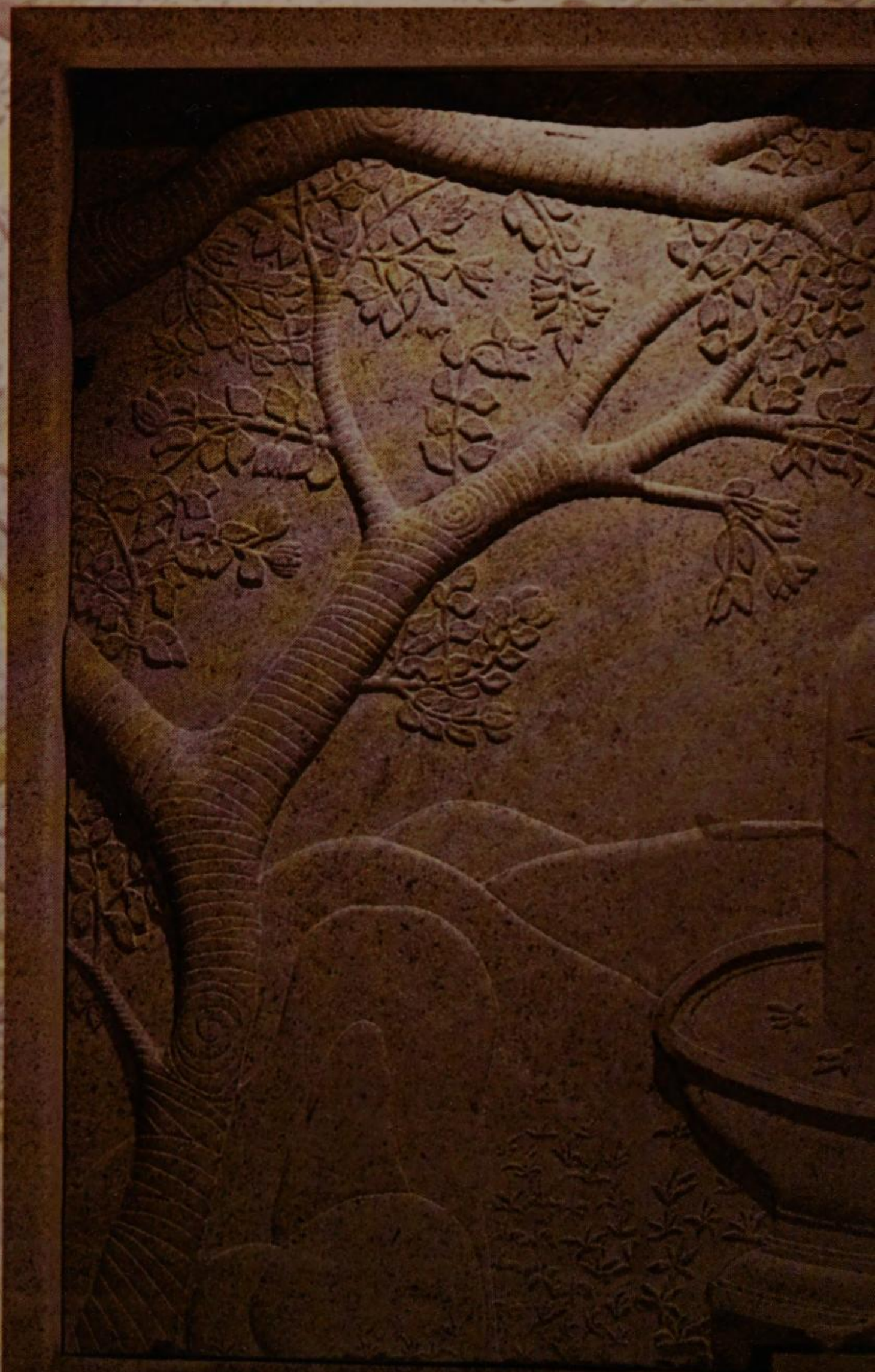
The Parikrama, or the pathway, leading to the Dhyanalinga, communicates a sense of both artistry and spirituality. It comprises a central pathway, which is open to the sky, establishing a visual connection between the entrance and the dome, reinforcing the integrity of the relationship of spaces. The central pathway is flanked on either side by covered aisles that feature the Patanjali and Vanashree shrines, and six artistically sculptured panels. These panels tell the story of a few South Indian sages.

Patanjali, according to Hindu mythology is the incarnation of Adisesha, Lord Vishnu's serpent. He is the celebrated author of Yoga Sutras, the father of Ayurveda and Sanskrit grammar. The eleven-foot tall statue is deliberately placed in a sunken shrine, thus establishing an immediate relationship between the colossal identity of Patanjali and the insignificant viewer at the same level. It also symbolizes the divine nature of man evolving from his earth bound nature. Hence, the sunken shrine depicts the snake below the earth and the man above it. The statue of black granite depicts a fusion of snake and man, symbolizing the dual nature of humanity. The snake covering the head of the statue with its hood, represents the raising of energies through the chakras, and thus reflects the goal of yoga.

In counterpoint to the Patanjali shrine, is the **Vanashree** shrine, the feminine deity of the Dhyanalinga temple. In contrast to Patanjali's sunken base, the Vanashree shrine is placed at a higher level than the pathway. The Vanashree, made of green granite, is a sculptural relief of a peepal tree. The tree is intricately carved. A gold leaf at the center symbolises warmth and prosperity.

The Stone Panels

The six granite panels of the covered aisles illustrate the stories of six South Indian sages who attained enlightenment. Each panel captures a moment in these extraordinary lives.



Kannappa Nayanar

Once there lived a hunter who was also a great Shiva bhakta. One day, chasing a wild boar, the hunter followed it into the forest. Deeper and deeper he chased the boar until finally he killed it. As he prepared to cook the boar, he noticed a Shivalinga. Being a devout Shiva bhakta, he offered the prepared food to the linga. So drawn was he by the linga, he worshipped it everyday. One day he noticed one of the eyes of the linga bleeding and out of his childlike devotion, he gouched his own eye and placed it on the bleeding one. No sooner, the second eye of the linga also started to bleed. Marking his eye with his toe, he removed his other eye too and placed it on the linga.

Shiva, pleased at his selfless devotion blessed him.

The hunter became a well-known sage Kannappa Nayanar.

Meiporul Nayanar

Meiporul Nayanar, both a king and a Shiva bhakta, was well known for his devotion and compassion. He recognized Shiva in all people. One day, an enemy king approached him in the guise of a Shiva bhakta. The king welcomed him and bowed to him. Seizing the opportunity, the enemy king stabbed Meiporul Nayanar. As the enemy king wore the sacred ash, the symbol of Shiva on his forehead, Nayanar forgave him for his despicable act and actually saw him to safety from the wrath of his courtiers and friends.

The Birth of Isha

The panel captures the moment of Shiva Yogi's attainment, which is the birth of Isha. Shiva Yogi, after two lifetimes of intense sadhana, having done everything that could be done to seek liberation, had to wait for a Guru's grace to achieve it. In compassion, his Guru (having taken the form of Shiva, which the sadhaka's heart yearned for) reaches out and touches him on his forehead with his staff, bestowing a final liberation.

Sadashiva Brahmendra

One day, a yogi, in a state of deep bliss walked naked into the king's garden where the king was with his queens. The outraged king commanded that his soldiers punish the yogi. The soldiers finding no response to their command, chopped off the yogi's arm. Unmindful of the fallen arm, this bodiless yogi, kept walking. Realizing that this was no ordinary mortal, the king fell at his feet, seeking forgiveness.

Akka Mahadevi

Akka Mahadevi was the king's wife. More importantly, she was a devotee of Shiva. For her devout worship of and constant preoccupation with Shiva, the king mocked her and ridiculed her god. One day the king, in a state of rage, demanded that she renounce either Shiva or him. When she decided to renounce the king, he insisted that she give up everything she has. As she was leaving, the king, hoping to humiliate her, pointed out that her clothes belonged to him too. Without a thought Akka disrobed herself in the presence of an open court and walked away naked. The panel portrays this moving scene beautifully.

Pusalar

During the time of the Pallavas, there lived a devotee called Pusalar. He was a Shiva bhakta. It was his desire to build a temple for Shiva. However, not having the necessary means, he built his temple within himself, adhering strictly to the Shaiva Agamas (rules for temple building). When the building was ready, he chose a day to open his temple.

On that very day, the Pallava king, Narasimhavarman, wanted to open the Shiva temple he had built. But the night before, Shiva appeared in a dream, asking the king to postpone the opening of his temple, because he, Shiva, had to be in Pusalar's temple. The king went to where Pusalar lived, eager to pay homage to a great devotee, to find that the temple existed only in Pusalar's heart.

A Dome Divine

The Parikrama ends at a vaulted tunnel, which leads to the dome of the Dhyanalinga. Carved on the threshold of the entrance are two snakes with a single raised hood, indicating the non-dual nature of the Dhyanalinga.

The brick dome over the Dhyanalinga, 76 feet in diameter is 33 feet high. The entire dome is built of brick and mud. No cement concrete or steel has been used in this structure. The dome rests on a wide stone masonry wall, which accommodates the niches of twenty-eight aura-cells, spaces for seekers who wish to meditate. Thick granite lintels over which the dome rests crown the aura-cells.

Triangular stone ventilators at the base of the dome provide light and ventilation. The central opening of the dome is covered by a gold plated linga shaped copper structure which blocks direct light and acts as a ventilator at the top.

The copper cover heats up during the day and sucks up hot air from the dome so that cool air passes in through the vault and the ventilators. The natural draught of air, the darkened interiors and the choice of natural materials make the dome a cool and soothing space, which breathes through every pore. Selection of natural materials and the nature of design ensure a life of at least 5000 years for this dome divine.

Shiva appears in five forms in the Hindu lore. As Aghora, the unsightly, as Mahadeva, Lord of the Lords, as Sadashiva, the yogi, Rudra, the fierce and as Ishana, the Lingam. As Ishana, his nature is water.

The Sanctum

At the heart of the temple, in the Sannidhi or Sanctum, finally the seeker stands before the immense and awe-inspiring Dhyanalinga. Vibrating with the power of the primordial, casting its spell on all those who enter its magical presence, the Dhyanalinga towers up to a height of 13 feet, 9 inches. It rises out of the seven-coiled receptacle, the Avudaiyar, which has been designed such that every part of the Avudaiyar is 3 feet 3 inches in length and the total length of the Avudaiyar is 13 feet 9 inches, same as the Linga height. Surrounding the Linga is the jalaseema, a water body which gives the impression that the Dhyanalinga is floating on water.

The Dhyanalinga is made up of a single high-density granite stone and the Avudaiyar is made of granite whose density is 30% less than that of the Linga. Both the Linga and the Avudaiyar are energised with the qualities of the seven chakras; hence the Linga has seven copper rings and the Avudaiyar is in the form of a seven-coiled snake.

Lingarandram, a copper tube, of eight feet length runs through the centre of the Linga. At the base of the Linga is the Veerya sthana, a copper tub filled with substances of eternal vibrations, mercury being the main ingredient.

The Dhyanalinga is kept constantly wet to enable the meditator to easily receive the energies emanating from it. Water drips onto it from a hemispheric copper dome layered with gold, which is suspended above the Linga.

The resonating sound of water dropping over the Linga, the shimmering reflections of the oil lamps on the golden dome, the subdued light and the all-pervasive silence makes the entire structure ethereal. Time loses itself.

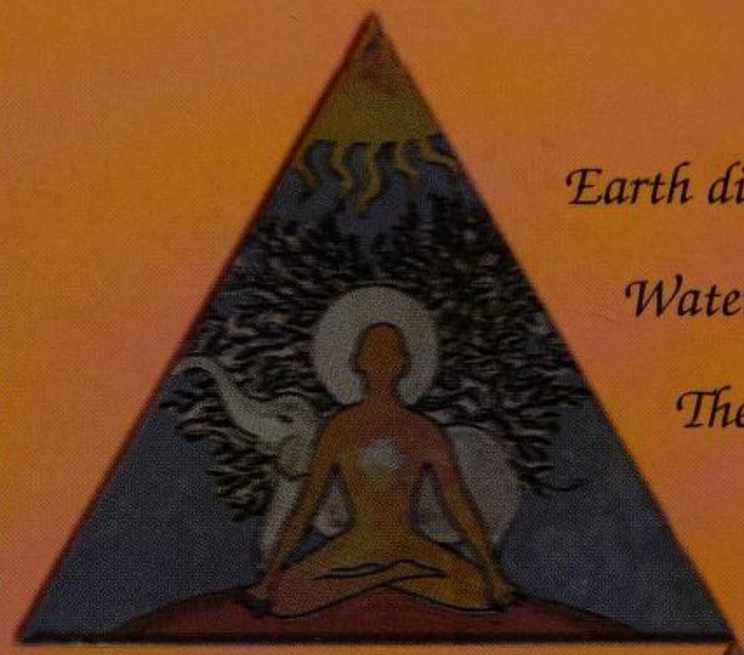
Just sitting in the energy cubicles for ten minutes is enough to take the individual into a state of silence and to let one experience the energy that overflows from the Dhyanalinga. One need not make any attempt to concentrate, chant, pray or perform any rituals.

As the visitors walk outside the dome into the soft sunlight of the Parikrama, they are left soaked with this indescribable and fulfilling experience.

The most fruitful time to undertake cleansing and detoxification practices is around the time of the full moon. The moon tugs not only at the waters in the ocean but also at those in our bodies, making it easier for them to release toxins. The flow of energy at this time is so intense that this is the most auspicious time to begin a spiritual practice.

MONDAY

Earth being the *tathwa*, this element stirs the spiritual energies in the most fundamental way and helps one rise beyond the limitations of food and sleep. It helps in fertility, childbirth and the cleansing of *doshas* (impurities) in the body and mind. It releases one from financial and emotional insecurity. It removes the fear of death. It firmly establishes one within the body and also the world outside. The day is most conducive to the aspiration of people seeking to make a spiritual beginning. It is the root of all growth and brings awareness of the divinity in man.



Earth dissolves into water and remains in the second chakr

Water evaporates in the fiery third chakra and remains

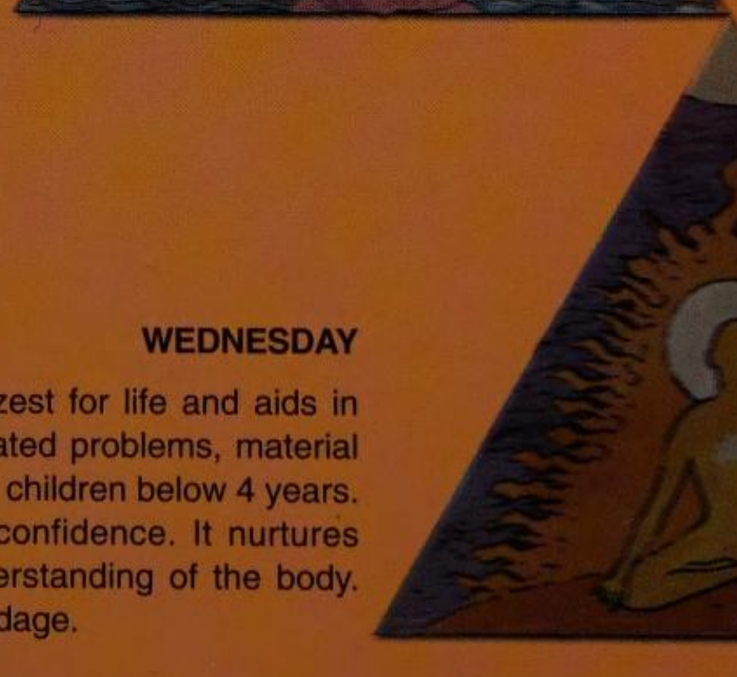
The form of fire enters the fourth chakra and remains
of form and vision.

The air of the fourth chakra enters into aka
becomes pure sound.

Akasha embodies the essence of all five el
– it is without colour, smell, taste, touch
– free from any gross elements.

TUESDAY

Water being the *tathwa*, it provides the fluidity to create one's life the way one wants. It helps in procreation, imagination, intuition and mental stability. It supports conjugal relationships and is a very good day for healing one's inner ailments.



WEDNESDAY

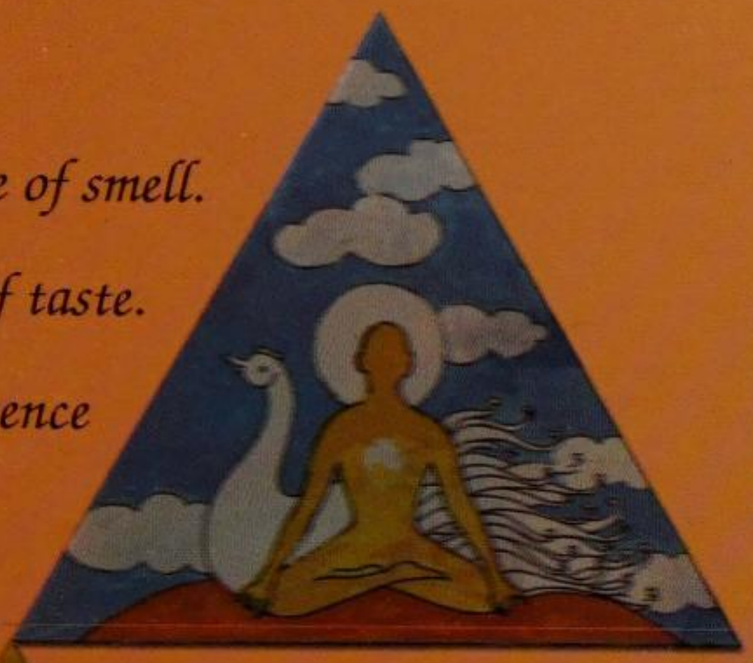
FIRE being the tathwa, it creates a zest for life and aids in general health, helps in digestion related problems, material well being and health, in particular, for children below 4 years. It brings physical balance and self-confidence. It nurtures selflessness and brings a deep understanding of the body. It hastens the dissolution of karmic bondage.

The dominant experience or the gifts of the Dhyanalinga are different on different days of the week. Li
have different dimensions. It encompasses all these dimensions on all days, but the light glows brig

essence of smell.

ence of taste.

the essence



THURSDAY

Air being the *tathwa*, freedom becomes the way. It is an important day for seeking the divine. It is a meeting and a balance of the lower and higher energies. Love and devotion are the way. Radiance and innocence become the qualities of the person. A very good day to shed karmic bondage.

FRIDAY

Space being the *tathwa*, limitlessness and freedom are the basic qualities - highly purifying for those who are suffering from any kind of negative energies or bad vibrations. It develops memory, concentration, patience, self-confidence and synchronicity with nature. It lowers the dependence on food and water.

SATURDAY

Being the *Maha tathwa*, it is beyond all duality. It leads to knowledge and enlightenment. Peace is the dominant quality. It is very important for those seeking self-realisation. It helps one to go beyond the five elements and allows the individual to attain viveka (wisdom). It brings one in tune with the cosmic laws and become one with everything.

y faces of a precious gem, so does the Dhyanalinga
ferent facets on particular days of the week.

SUNDAY

It marks the celebration of life beyond all senses. This is the best day to receive the Guru's grace and to break the illusion of the individual self.

The full moon, Pournami, and the new moon, Amavasya, are significant days at the Dhyanalinga. Pournami vibrations are conducive for women and children and Amavasya for men. Offerings of milk and water are made on these days to savour the wonder of the Dhyanalinga.

The care of a temple, has with very few exceptions, always been done by male priests. The Dhyanalinga however, is cared by the Bhramhacharinis from the new moon to the full moon of every month. The Bhramhacharis act as custodian and caretakers for the other half of the month.

Lifetimes Three

Shiva

You drew two lines for everyone
Betwixt which to live their lives

But just one for me

To see that I don't cross YOU
I am willing to cross the whole creation

You made me in your own mould
Infused me with your fire

My longing and your will
To warm this world with your fire

But the warmth of your fires
Could burn the lifeless infidels

That they will name me the evil
And in turn YOU.

- Sadhguru

The Quest

His long grey beard and hair belied his age. But then how does one measure a life that drifts through many lifetimes? Can one bind the infinite with the finite?

A smile lit up his face and his fierce eyes belying the gentleness within, twinkled as he gazed into the horizon. Three lifetimes of struggle and an unending journey of penance and pain had brought him to this point. Often, he could not tell one lifetime from the other. Was he Bilva, the vibrant youth, a lover of snakes, whose wandering ways and intense energy frightened people away? Or was he the angry ascetic whose passion for the unbounded set him apart? Or was he the little boy in the high branches of the banyan tree from whose small hands, and mouth, spilled poetry?

It did not matter.

The hills that surrounded him lay drenched in the saffron sunset.

He took a deep sigh as his eyes rested on the magnificent form dissolving into the horizon.

Its quiet strength shimmered through the entire valley.

He bowed to it.

The journey was complete.

Where did the spiritual quest begin? When did this journey within the journey commence? Was it with Bilva? Or was it a quest from earlier times?

370 years ago, in a small village in Madhya Pradesh, a vibrant youth called Bilva walked the forests. So beautiful was he that even the venomous creatures of Shiva danced to his tunes. The rebelliousness in him earned the wrath of a few, which brought him death. Watching his struggling breath as he lay dying by the venom of a snake, Bilva realized the genesis of his spiritual awakening.

Several years hence, was born, Shiva Yogi. An intense non-conformist, he sought to find union with the divine. So intense was his urge, so deep his longing to become one with his ultimate nature that he suffered the ridicule and derision of those around him. Banished and ostracised from society, he wandered relentlessly in search of the ultimate Shiva. Not willing to accept any human master, his search filled him

Vishudhi

Vishudhi chakra is the seat of sound in the body, located in the throat. One who enters this chakra becomes master of his entire self. Here all elements or tathwas dissolve into pure and self-luminous aka. Akasha embodies the essence of all five elements; it is without colour, smell, taste, touch or form-free of all gross elements. Only tanmatras remain, the subtle frequencies of those elements. Supreme reasoning overcomes the elements and the emotions of the heart for the person centered in this chakra. Purification is the vital aspect of this chakra, leading one on the path to divinity.

with great anger and frustration. Out of compassion for this thirsty seeker, a wandering Guru, by the mere touch of his staff on Shiva Yogi's forehead, showed him the way. This brief Guru and disciple encounter liberated Shiva Yogi.

In this disciple, the Guru saw the completion of his own vision. In the sacred mountains of Velliangiri, as the Guru left his body, he conveyed his vision of Dhyanalinga to Shiva Yogi.

Dhyanalinga, the vision, the Guru's will, became Shiva Yogi's obsession. This obsession led to the birth of Sri Brahma, the child yogi. Despite the powerful being he was, he was still unable to gather enough social support to fulfill his Guru's will. At the same Velliangiri hills, Sadhguru Sri Brahma left his body, with an unfulfilled mission, but with the resounding words, 'I will be back'.

Born again as Jagadish Vasudev, in Mysore, Karnataka, life embarks on its final journey. A twentieth century spiritual scientist, he had a deep experience of the Self in the sacred Chamundi Hills.

Dhyanalinga, an embodiment of the highest possible manifestation of the divine finally becomes the flowering of Bilva's awakening and the realisation of Sadhguru Sri Brahma's mission.

To Sadhguru Jaggi Vasudev, it is the fulfillment of his Guru's will. It is an endeavour to help every being to manifest his or her own divinity.

This life for me is an endeavour to help people to manifest their divinity. I want to see that every simple act you perform either at home, office or street should become an expression of your unbounded nature.

I wish to see that all of you who have seen or experienced something beyond the limited, to offer the same possibility to everyone and that is what Sahaja Sthithi Yoga (The Art of Effortless Living) programme is. Reach out to people with true love and expression, going beyond your inhibitions and limitations - Go to that someone on the street, tell him how you care for him and give him this opportunity of making a difference in his life.

A world full of Love, Light 'n' Laughter - its time has come.

Let us make it happen.

Love Blessings

Jesi

Labour of Love

Become me

I was born in my mother's womb
But she did not create me
I eat the salt of this earth
But I do not belong to her
It is through this body that I walk
But I am not it.
It is my mind through which I work
But it could not contain me
In the limitations of time and space I live
But it has not denied me unboundedness

I was born like you ; I eat like you,
Sleep like you and I will die like you
But the limited has not limited me
Life's bondage has not bound me.

As the dance of life progresses
This space, this unboundedness has become
Unbearably sweet.
Become love and reach out
- Become me

- Sadhguru

It is not the age of kings. The construction of a temple is no longer undertaken by the generous patronage of a noble ruler. However, the hearts and hands that went into the shaping and building of the Dhyanalinga were no less generous or noble.

Countless people turned the Master's vision into a reality; carpenters, masons, mine owners, stone cutters, sculptors, drivers, forest rangers, thousands of meditators, their families, volunteers, bhramhacharis and generous donors who gave not just of their money but also of their time and energy, all working together selflessly to give this beautiful and immortal offering to the world.

Miracle in the rains.

"Sadhguru fixed a deadline for the completion of the Dhyanalinga. He insisted that there should be a roof over the Linga before Nov '98 for the consecration to happen. But, at the time Sadhguru fixed a deadline for the completion of the temple dome and excavation for the foundation started, neither the structural design of the dome nor the design of the supporting walls were ready.

While the foundation was being filled, the earth on its sides, loosened by unprecedented heavy rain, started sliding into it. Despite a continuous drizzling rain, the workers, laboured away steadily. Such was the energy and momentum that prevailed among the Bhramhacharis and labourers during the whole period of construction.

Those involved in Karma yatra, during various stages of samadhi.

A j n a

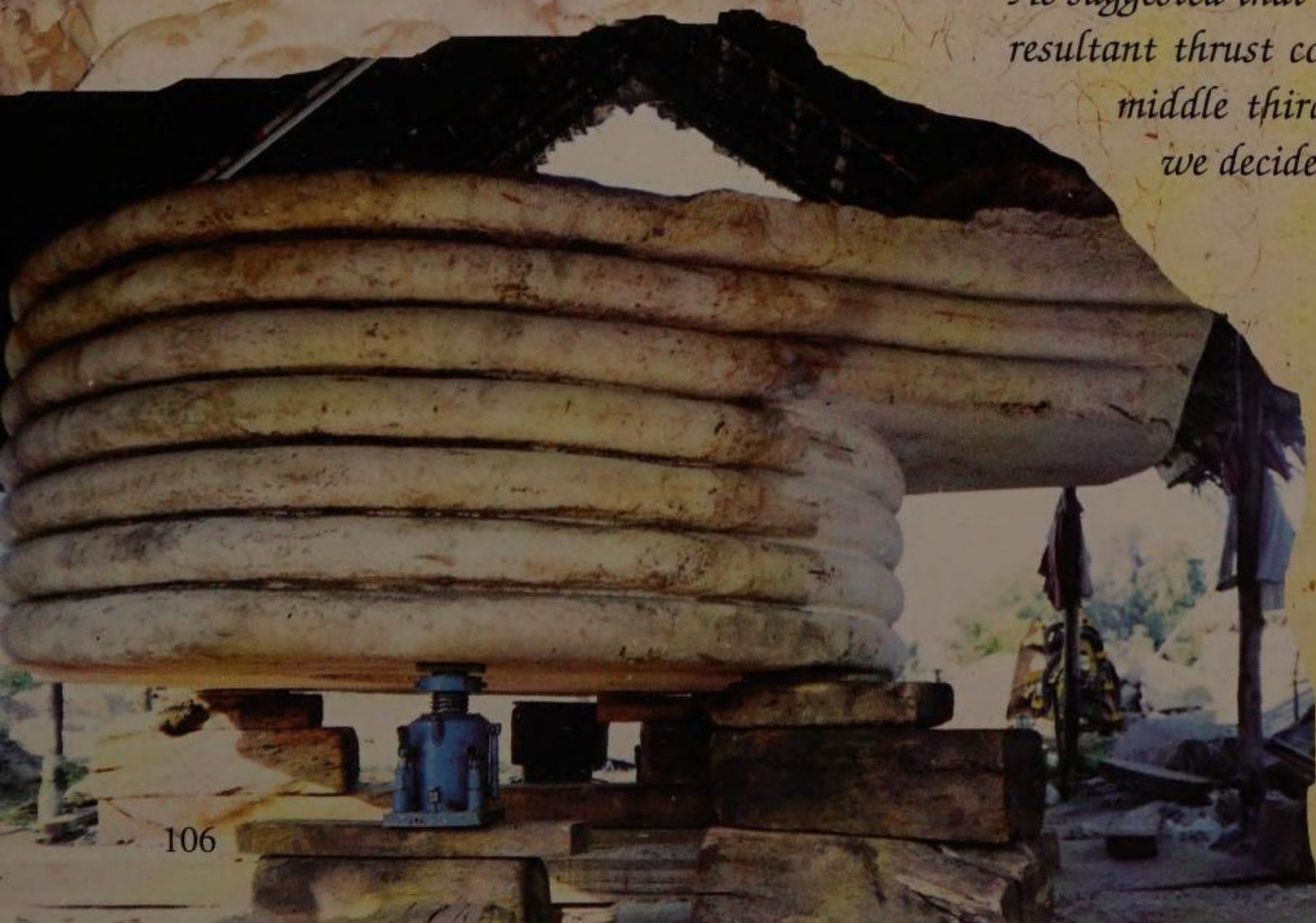
Ajna chakra termed as the third eye is situated between the eyebrows. The person evolved through ajna chakra reveals the divine within and reflects divinity within others. The third eye is the consciousness revealing the insight of the future. Negative and positive, the components of duality merge, leaving a state of pure grace and neutrality. This brings a sense of oneness and unity with the cosmic laws that appear in the plane of austerity. The mind reaches a state of undifferentiated cosmic awareness. All duality ceases.

The dome was the next step.

The only idea we had was that the roof had to be shell-shaped. The shell had to be made of bricks, which we felt, could be supported by a ring beam and the beam, in turn, would be supported by a circular wall of laterite blocks. The aura-cells were to be extruded from this circular ring of columns on the outside. The roof for the aura-cells had to be of brick and shaped like a vault.

Sadhguru however, was very firm about avoiding any reinforced concrete in the structure, keeping in mind that the life of concrete was approximately only 100 years and the reinforcing steel would also start to corrode. He wanted the structure to last for more than 5,000 years. Some alternative to the ring beam had to be found, but at that stage no one knew what it was going to be.

A week later, Sadhguru came up with a method, which would avoid a ring beam and at the same time ensure structural stability. He suggested that the supporting walls be widened so that the resultant thrust coming from the dome would fall within the middle third of the wall width. It was accepted and we decided to proceed accordingly.



By the end of the foundation work, almost 25% of the bricks required were manufac--tured at the centre itself. Wire-cut bricks were preferred for certain parts of the construction which were available only in Kerala.

So a hundred lorry loads of two-inch thick bricks started snaking their way into the work site. The architect wanted the bricks in a dry condition during laying time. However, as fate would have it, it began pouring heavily and the bricks arrived completely soaked. It was a Himalayan task bringing these huge truckloads during the rains through the slushy and muddy approach road. Whenever there was a little sun, we dried the bricks in the sunlight and stacked the dried bricks and covered them with plastic sheets.

There seemed to be some unseen force at play here. A divine hand, for it was impossible to imagine how the heavy lintels which were ordered from five different factories could have been transported amidst the heavy rains and through the slushy approach road.

Images depicting various stages of construction, including the laying of the final brick by Sadhguru

Then the massive work of the dome began. At that time nothing was clear in our minds about the practical aspects of the construction of a dome. We had never seen or read about the construction of such shell roofs with bricks, even small sized ones.

Out of the fifty masons who worked on this dome, only two had any experience of similar work. To top it all, the compass, which took three months to make, failed the moment it was mounted. Then we chose a very simple mechanism using measuring tapes and threads and water- tube levels for centering the dome. The tools and technique

Dome construction in progress

used were ancient ones. The only constant and reliable building material we had to build the five hundred and seventy ton dome was our love and trust in Sadhguru. Everybody involved in the construction worked with a feeling that nothing could go wrong at any time.

The scaffolding for the construction had to be changed on alternate days.

A separate team was organised to reconstruct the scaffolding at night. From nine in the night until six in the morning, they would work to have the

Work at Parikrama in progress

scaffolding ready for the next day's work. Everything happened like magic. Twenty-four hours around the clock, work at the site went on. Layer by layer, the bricks took the shape we all wanted.

Daily, hundreds of volunteers came to participate in the construction work, taking time off from their families and work. They helped with measuring and supplying bricks, supplying mortar, carrying and packing the bricks with mortar. Some were continuously engaged in the kitchen, cooking and feeding everyone at the work - site.

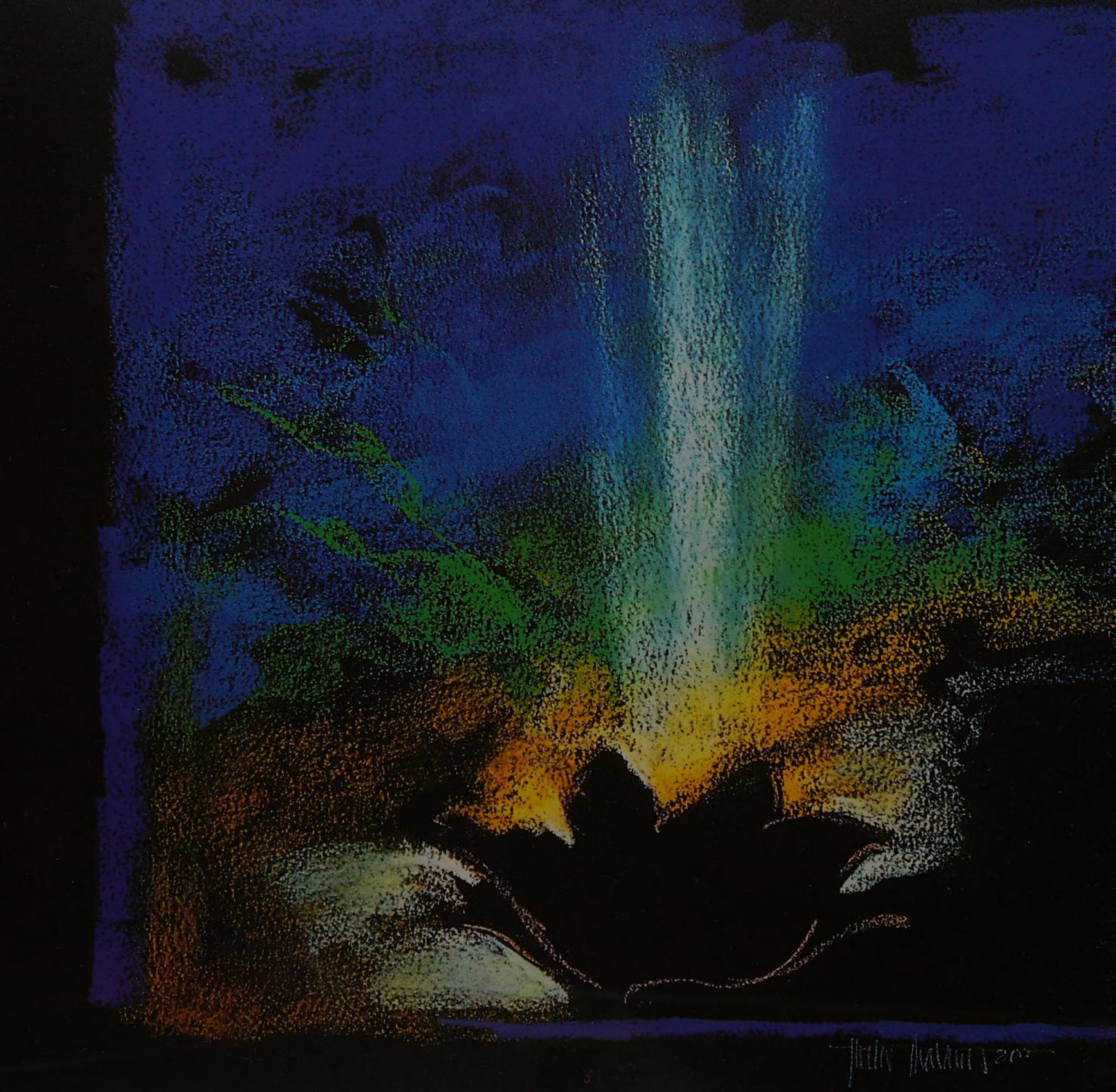
In retrospect, it seems impossible that work went on continuously without any hitch. Everything happened by itself, like a play. At the work site, the labourer's sounds and their calling for materials, "kalavai, kallu, chips" sounded like Shiva Shambho to us. Each time we thought we had met a

dead-end, Sadhguru would grace us with his presence and a new turn would find its way.

'Eight weeks and the dome was done. A true labour of love. 'Every moment had been unpredictable.

Sadhguru laid the last brick. A remarkable moment in history: an engineering marvel was born."

As told by a Bhramhachari Engineer.



Birth of Isha

Isha

The mountain peaks that
Haunted me from my infancy
At their feet now I set you down.
Many a seeker's deep longing
Impelled me to set a part of me
At the foothills of these sacred mountains
These mountains where seers and sages walked
The most Glorious one, my light and my liberation
Chose these magnificient peaks to dissolve.

Now at their feet a sturdy band
Of seekers are pursuing the timeless, immortal path.
Their seeking and longing
Their struggle and joy
Their pain and love
I bear in my heart

These wondrous creatures, these Ishas
Sure shall bring light to the world.

- Sadhguru

The sacred land of India has nourished the lives of countless siddhas, seers, sages and enlightened beings. The Velliangiri mountains of Coimbatore, known as the Kailash of Southern India, form an enormous part of this glorious tradition.

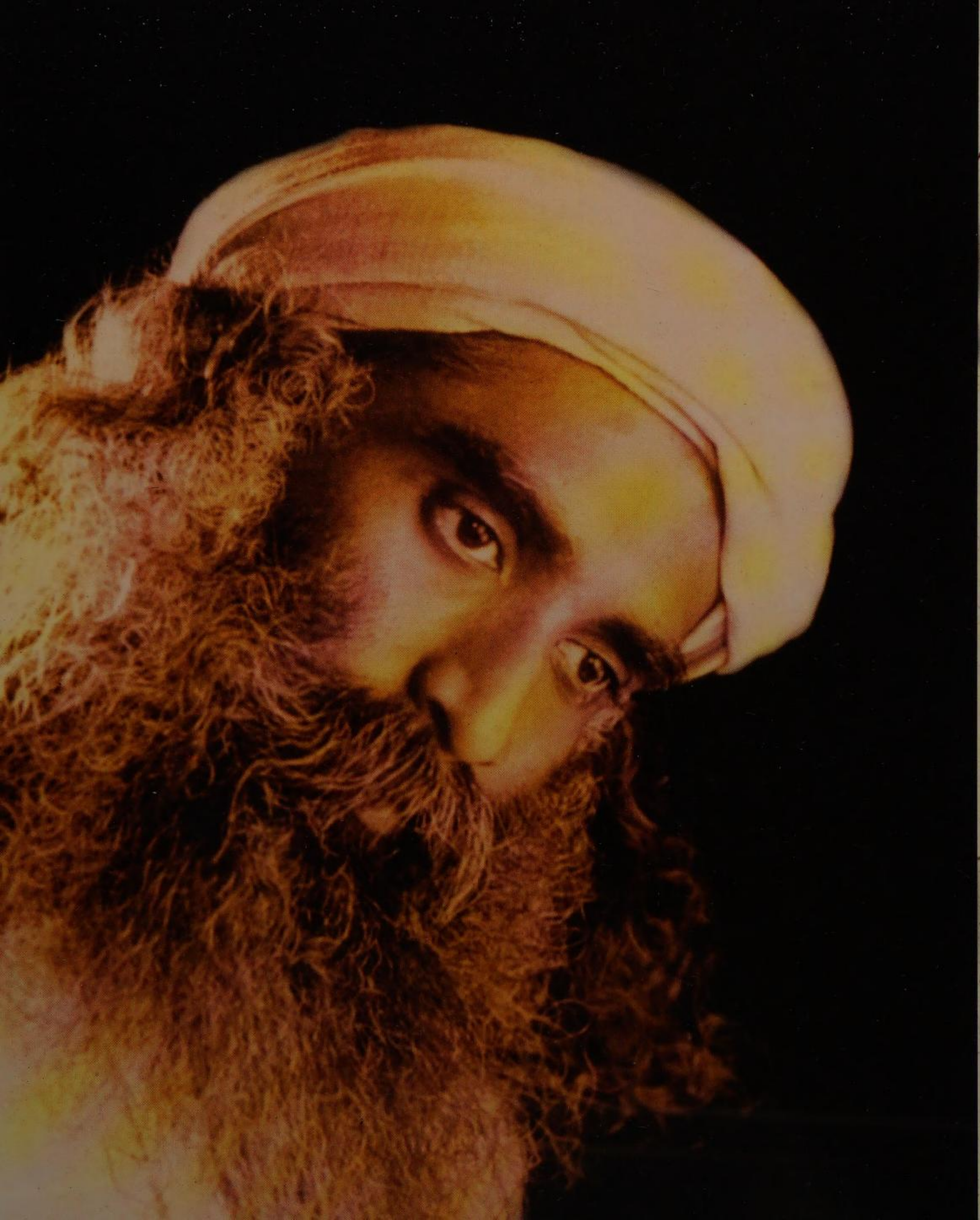
Why Velliangiri? Indeed, there are places in South India more breathtaking in their lushness and beauty. But it was in these hills that the conjunction of space and soul was to lead to the birth of Isha, to the flowering of the divine. The essential rightness of this place for the Isha centre came home to Sadhguru when he first visited it with a group of meditators. He had made exploratory journeys to many other hills, but none of those places fulfilled his image of the home of Isha that was engraved in Sadhguru's heart, none matched the home of Isha that lay in his dreams.

With epiphanic suddenness, as soon as he saw this spot, Sadhguru knew that this was indeed the place whose map he carried in his consciousness. It was no wonder to him that his Guru had attained samadhi on the seventh hill in this very range.

This, then, was the culmination of the quest for Isha. Here was the place and the setting for the immortal work that Sadhguru would undertake.

sahasrar

Sahasrar, the thousand petalled, also called as Shoonya (empty or void) is located at the top of the head. In this chakra, the prana moves upward and reaches the highest point leading one to liberation. The yogihere is sat-chit-ananda, truth-being-bliss. The union is achieved. He becomes a siddha but has transcended the desire to manifest those wishes.



Amidst these thick forests, these misty mountains, these dappled waterfalls, these dancing peacocks and majestic elephants, there unfolds a powerful spiritual sthana called Isha Yoga Centre. In these verdant surroundings, under the guidance of a realized yogi Sadhguru Jaggi Vasudev, thrive several spiritual seekers. Located 30 kms from Coimbatore, the Centre forms a part of the Nilgiri Biosphere.

The Dhyanalinga towers amidst these lush surroundings and radiates its powerful energy all around the valley. The residents of the Centre maintain and care for the temple and the Linga. On them and on those who come seeking from the far corners of the country and the world, the Linga has conferred the blessings of grace and release.

As part of the Centre's activities, several programmes are conducted residentially, in neighbouring cities, as well as in several parts of the world. A yogic hospital has been established for people seeking cure to health ailments through an alternative approach to healing.

The most fundamental programme offered is the Sahaja Sthithi Yoga. This programme offers the possibility for every individual to see beyond his limited nature. It puts into practice the ancient principle that the body is the temple of the being and that good health is fundamental to spiritual development. It is taught in its full depth and all its dimensions, allowing the seeker to feel his vital energy.

It shows that spiritual life does not deny worldly, social and family responsibilities but rather uses them as vehicles for personal growth and realisation. Sahaja Sthithi Yoga has also been conducted in several prisons in South India and has offered a new way to the inmates and officials, bringing about a remarkable transformation in the prison atmosphere, invoking a spiritual thirst, transforming even hardcore criminals into sage like beings.

Sahaja Sthithi Yoga programmes do not require any change of habits, lifestyles and beliefs. It has nothing to do with any formal religion, sect, cult or psychological exercises; it is purely an experiential science.

This message of unboundedness has travelled abroad to encompass people in the United States of America, Canada, United Kingdom, Switzerland, Australia, Lebanon, Africa, Sri Lanka and Mauritius.

The three-day Bhava Spandana residential programme offers a glimpse into a new spiritual dimension. The seven-day Samyama meditation programme, a journey into the world of silence, opens up the possibility of experiencing explosive states of meditativeness in the presence of a living Master.

With the birth of Isha a multitude of devoted spiritual seekers have found their way to this salubrious valley and continue their sadhana in this timeless and immortal path.

Glossary

ADVAITA, a school of philosophy which sees the creator and creation as one
AJNA, subtle node on the forehead, centre of intellectual discrimination, the sixth chakra
AMARNATH, a place situated in Jammu and Kashmir, India
ANAHATA, subtle node located at the heart; centre of emotion, the fourth chakra
ASANA, posture; position
ASHRAM, dwelling of a holy man
AURA, spiritual lustre
AVUDAIYAR, the feminine representation of the Lingam
BHAKTHI YOGA, the path to God through devotion
BHOJPUR, situated in Madhya pradesh, India
BRAHMA, the creator in the Hindu trinity
BHRAHMACHARI, one who is in the path of the Divine
CHAKRAS, discus; node of the subtle body, energy centers
DHYANA, meditation
ELLIPSOID, a closed solid figure of which every plane section is an ellipse
ENLIGHTENMENT, liberation; freedom; also known as mukthi or Nirvana
GANAPATI, the elephant-headed God, son of Shiva
GNANA YOGA, yoga through knowledge
GOWRIPATTAM, the feminine representation of the lingam
GURU, dispeller of darkness
GURU SHISHYA PARAMPARYA, the Master - Disciple relationship
IDA, the left half of the subtle passage
KARMA, action; reaction or conditioning of the mind
KARMA YOGA, yoga through action
KOSHA, sheath, layer
KRIYA YOGA, yoga through practice

KUNDALINI, latent mystical energy coiled like a serpent in our body

LINGAM, symbol; the basic form

MANIPURAKA, subtle node located at the navel; the maintainance centre, the third chakra

MANTRA, sacred chant

MUKTHI, freedom

MULADHARA, subtle node located at the base of the spine, root centre of physical experience, the first chakra

NADIS, the subtle energy channels

PARVATHI, consort of Shiva. Also known as Uma, Kamakshi, Meenakshi, Durga, Kali etc

PARIKRAMA, open or covered pathway inside temple complex flanked by pillared shelters which house shrines and sculptural reliefs.

PATANJALI, the father of Yoga, compiler of yoga sutras

PINGALA, the right half of the subtle passage

PRANA, vital energy

RAMAYANA, the epic known to every Hindu, of which the hero is the ideal man, Rama

RUDRAKSHA, sacred beads

SADHAKA, aspirant, a practitioner

SAMADHI, stage of perfect bliss and equanimity

SHAKTHI, energy, consort of Shiva is addressed as Shakthi

SHIVA, the Destroyer in the Hindu Trinity

SHIVARATRI, Shiva and Shakthi's marriage day

SHOONYA, nothingness, emptiness

SUSHMNA, central axis of subtle body between Ida and Pingala

SWADHISTANA, subtle node located at the genitals, centre of desire, the second chakra

TANTRA, scared occult rituals

TATHWA, principle, real state, reality, truth, essence

VEDANTA, sacred texts of knowledge

VISHNU, the preserver in the Hindu Trinity

VISHUDDHI, subtle node located at throat, centre of power, the fifth chakra

YOGA, means to yoke or unite with God, mystical path for attaining enlightenment

YOGA SUTRAS, yoga aphorisms, compiled by Patanjali

How to reach Dhyanalinga

Dhyanalinga is situated 30 Kms west of Coimbatore at the foothills of the Velliangiri Mountains.

Coimbatore, a major industrial city in South India, is well connected by air, rail and road. All major airlines operate regular flights to Coimbatore from Chennai, Delhi and Mumbai.

Regular train services are available from Bangalore, Chennai, Delhi and Mumbai. Regular taxi and bus services are also available from Coimbatore to Dhyanalinga.

Yoga.....the term has been trivialised to represent a set of bodily postures and exercises. This book attempts to present a deeper definition of yoga and its metaphysical essence. It culminates in the presentation of the Dhyanalinga, the pinnacle of a yogi's journey.

Dhyanalinga is the distilled essence of yogic science... a wonder, both in the physical and metaphysical senses. The physical aspects are exemplified by the sheer architectural and artistic magnificence of the Linga and the temple. In the metaphysical sense, the Dhyanalinga is a Guru, an energy centre of tremendous proportions and a space where the transformation from limited to resplendent unbounded can happen in an instant.

Rs. 525